



SPONSORING & BEING SPONSORED

# SPONSOR MAGAZINE

**FALL 2010**

Volume 1 • Number 1

**FREE ONLINE \$4.25 P.O.D**

*[sponsormagazine.org](http://sponsormagazine.org)*



FOR THE NEWCOMER  
**WHAT IS EXPECTED**  
FOR THE SPONSOR  
**THE EVOLUTION OF SPONSORSHIP**

# 2011 Changes in Fees

## (REMEMBER RULE 62\*)

New York, Jan. 01, 2011 - Due to the downturn in the economy, Alcoholics Anonymous will give it all away for free, as has been the case for over 75 years. Like many businesses, AA will now be charging for what used to be free. See your Sponsor for detail.

- 1 **Being Rocketed into the 4th Dimension** - \$49.99 per trip, fuel surcharge applies. Extra baggage fees. 5th Dimension trips optional; additional fee applies. See your sponsor for details.
- 2 **Sponsorship** - \$9.99 per month, with 4 visits/20 phone calls per month free, after that, \$2.00 each. Surcharge for calls after midnight: \$1.50 per call.
- 3 **Membership Dues** - \$29.99/month, 10% discount for a 1-year plan.
- 4 **Seating Charge** - \$1.00 per meeting, with a 20% discount for the 90-in-90 plan.
- 5 **Pink Cloud** - \$14.99 per cloud, with a \$5.00 per event environmental cleanup fee. These are the NEW ozone-free Pink Clouds that do NOT add to global warming.
- 6 **Coffee** - \$1.50 per cup, with a 10% discount for 5 or more cups.
- 7 **Hugs** - \$2.50 each, 10 for \$15.00. High quality "no burp" hugs. Individual groups may wish to provide lower quality "freelance" hugs at \$1 each, 10 for \$7.50.
- 8 **Conscious Contact with God** - \$9.99/month, with the first 450 minutes free, then 10 cents/minute over 450. New Double your Minutes for Life plan is a low \$49.99 one time charge. Holidays and weekends extra; see rate schedule, as God is *very* busy.
- 9 **Accidental Cell Phone Call During Meeting** - \$25.00 per incident. Intentional calls: \$75.00 each.
- 10 **"I've been thinking" Fees** - \$3.00 each, may be credited toward Relapse Reentry Fee (\$99.99 each occurrence) if you're lucky enough to make it back into the rooms. Fees will be used to purchase additional beginner white chips and Big Books.



*Kind of makes you think twice about how lucky we are that they decided to have the 8th tradition and not professionalize A.A. Imagine having to pay for a professional sponsor. We probably have the only disease whose cure has not been commercialized. Makes us special and lucky. But, it's so easy to think that the cure isn't worth it's weight in gold because we don't have to pay big bucks for it!*



*\* Rule 62: Don't take yourself so damn seriously!*



# SPONSOR

## MAGAZINE

VOLUME 1 • NUMBER 1

FALL 2010



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### WHAT IS A SPONSOR?

A Sponsor is a member of the Program who has experience with the Steps and Sobriety, and will share that experience, strength and hope with the newcomer, or with the returning alcoholic seeking sobriety.

**SPONSOR MAGAZINE** is an independent publication and is not affiliated with, nor endorsed by, **Alcoholics Anonymous World Service Office** or any other organization. Opinions expressed herein are the opinion of the individual authors and not an official position by the editors or publisher.

Take what you need and leave the rest.



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# Welcome to “Sponsor”

**S****PONSOR MAGAZINE** is not an authority on Recovery or how to do it. It is not part of Alcoholics Anonymous World Service Organization, nor any other service body of the AA fellowship. It is not approved, authorized, required or in any other way to be taken as an “official” source of authority or intended to be used to interfere with the relationship of any Sponsor and the people he or she is attempting to help in the process of Recovery.

This magazine is to be more sharing the experience, strength and hope of individual writers in Recovery. You may not agree with everything inside, but we hope you will find something of value in every issue.

Every issue will be a free download with an option to buy a hard copy using print-on-demand technology through MagCloud. You are free to share every issue and its content.

And you are welcome to be part of it. Each issue will have five official divisions and we try to stay open to articles that may not fit in those preconceived divisions.

You are invited to contribute your article, artwork, photographs, poetry, jokes or anecdotes – or something we didn’t think to include.

We have six divisions each with one article in every issue (but we are open to more, if we have enough submissions).

## FOR THE NEWCOMER

Basic information for the person who does not know all the words, references, slogans or suggestions.

Think of the person who just passed through the door to their very first meeting. Even if you have had prior exposure to the Steps and Recovery, we are all Newcomers to today.



*Found on the Internet*

## FOR THE SPONSOR

Information, approaches, new resources for the member of the program who is trying to carry the message to a Newcomer or anyone else. We hope to focus on suggestions for process and method.

## FUN IN RECOVERY

Jokes, cartoons, funny stories, art, poetry or anything else that shares a bit of humor with Recovery as the topic.

## ON SPIRIT

Open and inviting short articles on the central point of Spirituality in Pro-

gram. We are looking for fresh ideas on techniques or thoughts on surrender, meditation and living your personal faith.

We are not looking for religious tracts setting one religion over another or self-congratulating essays. We want to share the experience of surrender and how to reach or improve personal spiritual life with the Step suggestions of prayer, meditation, service, and surrender.

## CONNECTIONS

Sources for more information and other viewpoints on the details of some

*Continued on Page 15*

# What Is Expected

**C**ONGRATULATIONS YOU found your way to Alcoholics Anonymous. You may be here for the first time, or you may be returning. Either way, you never have to pick up a drink again.



*Have you called your sponsor today?*

## What Is Expected

### GO TO MEETINGS

Meetings are where you will make contact with the fellowship, find out what we mean by Big Book and other references, get phone numbers and discover how you fit into the AA fellowship.

### DON'T DRINK BETWEEN MEETINGS

Do not pick up a drink between meetings. If you do not take a drink, you cannot get drunk. If you think you might drink put it off for 15 minutes, then another 15 minutes and so on until you can get to a meeting. Use the phone to call someone before you take a drink - after you take a drink there is nothing they can do to help.

### GET A BIG BOOK

The Big Book is the book Alcoholics Anonymous. Copies are available for sale in almost every meeting. You can find copies in used bookstores, or even in the public library. We recommend you become familiar with the first 181 pages (164 basic pages plus Dr. Bob's story at the beginning of personal stories).

### GO TO SEVERAL BIG BOOK STUDY MEETINGS

Big Book Studies will read a portion of the book as a group and discuss its meaning. The "program" is found in the Big Book and these study meetings will help you far more than reading the book by yourself.



## GET A HOME GROUP

When you have been to some meetings, it is suggested that you find a “home group.” That is a group you attend regularly and get to know people (and be known).

Get phone numbers. Some people will offer you their phone numbers - use them. There is nothing magic about having a list of numbers in your pocket. Calling someone to ask what meetings they would recommend, when they said something that specifically addresses a problem you are having, or before you take a drink. Use phone numbers.

## GET A SPONSOR

A sponsor is someone who is ahead of you in the Program who can get to know your story, share their story, and show you how to work the “Steps.”

## DO SERVICE

The meetings exist because people volunteer to set up the tables, make coffee, set out the literature, greet people at the door, or clean up after the meeting. This kind of service helps you feel part of the meeting and gives you the opportunity to talk with people casually.

There is an unofficial suggestion of 90 meetings in 90 days. Part of the reason is the commitment gives you a real chance to understand what we offer, the different types of meetings and enough time detoxifying your body to be able to have a clear enough mind to answer the question: “Am I an Alcoholic?”



### NON-CONFERENCE APPROVED LITERATURE

AA, as an organization, has *no opinion* on outside issues.

There is no religious text that has been “approved” for use. No therapeutic text has been “approved.”

Each Group is independent and may or may not allow non-Conference Approved literature and can determine its own policy by vote and Group Conscience..

## CONFERENCE APPROVED LITERATURE

Most groups offer a variety of free pamphlets from AA to provide the members with specific questions. Several of these free pamphlets are aimed at the newcomer. These pamphlets, unlike **SPONSOR MAGAZINE**, are “**Conference Approved**” which means they are never the opinion of one person, but a true reflection of the shared experience of the Fellowship as a whole.

The process to be Conference Approved provides a good way to understand the whole AA support structure.

If you become a member of a local **Home Group**, you have a vote in that group’s **Home Group Business Meeting**. As a member of that Business Meeting you vote on your Home Group’s **General Service Representative (GSR)**. Your GSR goes to the local **District** meeting with the GSRs from dozens of other Groups. Each District is part of an **Area**, which includes representatives called **District Committee Member (DCM)**. Each Area then reports to World Service Office (WSO) on the result of any vote conducted for the service structure.

## HOW THE LITERATURE IS CREATED

A member in a meeting has an idea for a piece of literature. She or He works up a draft, usually with members of the local fellowship. The draft is either sent directly for WSO, or passed up by their GSR to the District, Area and then WSO.

WSO has a committee that meets to consider the new literature and either accept the idea, rejects the idea (as a group), or revises the idea. The committee version, if a new piece of literature is proposed, then passes it down to the Areas, who give it to Districts, who give it to GSRs, who carry it to their Home Group for review and a vote.

That vote is carried by the GSR, back to the District, back to the Area and back to WSO. If the fellowship has voted for revisios, the revision goes through the same process. Again and again.

In the end, to be “Conference Approved” each piece of literature has been seen and approved by tens of thousands of members of the fellowship. Not everyone participates in the service process, but what winds up on the literature rack is the end result of years of cooparation and participation by every Group who chooses to participate.

# Evolution of Sponsorship

**C**LARENCE SNYDER was one of the first 100 sober members of AA and responsible for the separation of AA from the Oxford group, for calling that group Alcoholics Anonymous (which will be covered in another issue), and redefining the model for what we now call “sponsorship.”

In the Oxford Groups your sponsor was the man who co-signed for your admission to the medical detox. Drunks were notorious for not paying their bills and without a co-signer, the hospital would not admit them for alcoholism. Remember, at this time alcoholism was not a recognized disease and most admissions were for “gastric distress.”

The sponsor then worked with the new man on what we would now call the first Six Steps. According to Clarence S, their first responsibility was helping the new man find his faith as a Christian.

This means that before the new man went to his first meeting he had been in a hospital detox with a Sponsor visiting to guide and, quiet time with prayer and meditation had been established and he had worked with a sponsor successfully to admit his own alcoholism, turned his life and will over to his new understanding of God or Higher Power, made inventory of his past, shared it with his sponsor and become willing to have his defects removed.

You could not simply “go to a meeting” - there was no meeting guide. You had to know someone who knew. The sponsor also took responsibility for the man he brought to the meeting - if the new man broke or stole something, it was for the sponsor to set it right.

The new man entered his first meeting after having done what we would call the first six steps with his sponsor, on his knees, praying with the group to have his defects removed. It was also common in Akron for the “old men” of the group to take the newcomer upstairs to confirm that this candidate was an actual “member” of the group.

You had to be approved for membership by the existing members.



Clarence changed this definition of Sponsor to a much simpler – “someone who is ahead of you in the program and willing to show you what they had done,” which is what we think of a Sponsor to be now.

With Clarence’s influence, the Cleveland Plain Dealer newspaper began running articles on Alcoholics Anonymous (written by a member of Clarence’s group), the archdiocese approved the non-Oxford Group fellowship as appropriate for Catholics, and the Cleveland Fellowship grew at a rate that surprised Bill and Bob.

In 1938 there were two groups; one in Akron and one in New York. In 1939 there were five; three groups formed quickly in Cleveland without Bill or Bob to guide them, but with Clarence’s push, the new form of Sponsorship and the use of the Big Book for new members. When the Saturday Evening Post article by Jack Alexander appeared in 1941, it was estimated there were approximately 400 members in the three cities (members of those groups who were on the road as “traveling salesmen”). Immediately after the appearance of the article, the membership jumped from 400 to over 8,000.

Thousands of people read the Post article, wrote to New York to make contact with the existing groups or got a copy of the Big Book and formed their own group. The new groups used the Big Book for group study and did the personal work of the Steps. There were so many new people that there were not enough Sponsors to serve everyone, so several of the new groups began “Newcomer” or “Beginner’s” classes to introduce the new people to the tools of the program, the use of the book, the Steps and getting into the new life.

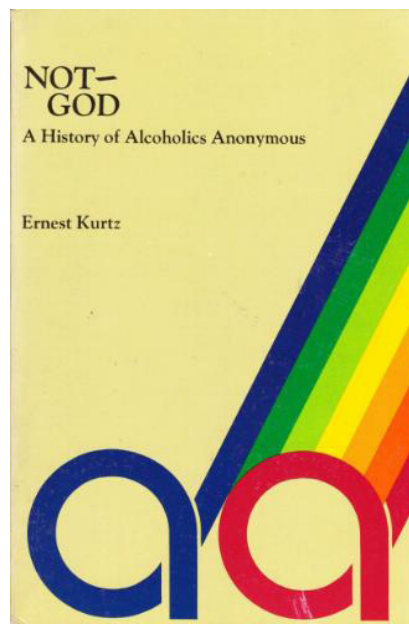
From: **The Recovery Reader**

<http://reader.anonymousreview.org>

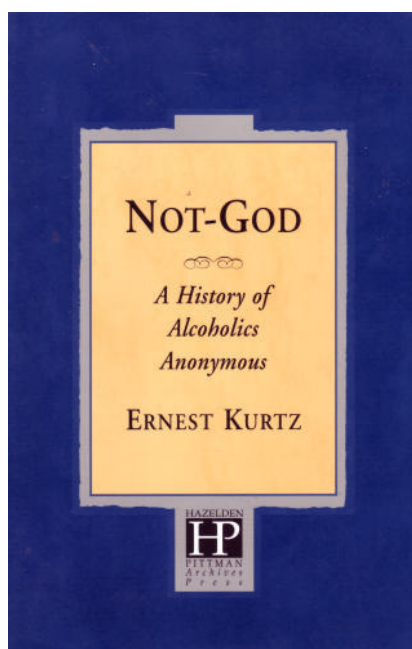
## BOOK REVIEW:

**NOT GOD**

by Ernie Kurtz



First Edition



Second Edition, Revised

**NOT GOD**

**A History of  
Alcoholics Anonymous  
(2nd Edition Revised)**

by Ernest Kurtz

Published by Hazelden Press

ISBN: 0894860658

456 pages • \$17.95 Paperback

hazelden.org

This book has served as a key historical touchstone for two generations of AA readers, researchers and historians. Originally written as a doctoral thesis, it has survived the years because of the meticulous detail to detail and fairness in dealing with controversial aspects of the Fellowship's past and controversial topics in the Program's present.

The main body of the book is 230 pages, but there are over 120 pages of Appendix and additional notes, and a generous Index for easy reference when needed. Carefully researched and meticulously footnoted, this volume gives a third dimension to the flat picture that teachers and historians give the reality of alcoholism through the temperance movement, the Washingtonians, the Emmanuel Movement and the Oxford Groups.

It is also well written and accessible, without the fawning adoration of the AA pioneers, found in other writings on AA history. Dr. Kurtz received considerable cooperation with AA co-founder Bill Wilson that sets the book apart from many other investigations and biographies written after Wilson's death.

Amazon.com provides a chance for individual to respond to their purchase of the book. One buyer valued this book as "THE essential history" – but different people have different needs."

Another review said, "Like Dick B., I find Kurtz's footnotes to be a rich vein for further research. I also found refreshing Kurtz's resistance to the hagiography or iconoclasm that usually accompanies histories of Bill Wilson and Dr. Bob Smith, AA's co-founders."

Still another buyer reported, "Good book without the mumbo jumbo that one usually finds on the subject. He tackles the question: "Is AA a cult" by describing the common characteristics of cults. A book for the thinking AA member and those interested in the background of a very influential movement that started in the USA and has spread over a large part of the developed world."

Members of online forums frequently site this book as their authority on a subject, countless sponsors have sprinkled references from its pages to newcomers and convention speakers may enlighten their audience with some judicious reference from this book.

After twenty years this author still goes back into the book to discovery new depth and answer questions about the complex flow of elements that converged in the fellowship of Alcoholics Anonymous and the simplicity of the Twelve Step Programs.



online preview: <http://tinyurl.com/46y7gly>



# Two Wolves

## A NATIVE AMERICAN TEACHING STORY

The young man was disturbed. His dreams were troubling and he felt unsettled most of the time. He went to an elder for advice.

“Grandfather,” he said, “I believe I am being given direction, or a message, but I cannot understand my dream.”

“Tell me of your dream,” the old one said.

“I see myself, but then I see inside myself to see two wolves. One is peaceful but powerful. The other is dark and raging. They fight and I know they will not stop fighting until one of them is killed.” The young man paused.



“What is there about that dream which troubles you? There are two natures to all of us and we know the fight will continue until one wolf is slain and the other is victorious. It is the nature of our kind.”

“But, grandfather, I need to know,” the young man asks. “Which one will win?”

The grandfather smiled and told him:

“The one you feed will win.”



# The Lord's Prayer

## AN INTERPRETATION FROM THE ARAMAIC

Although we know the prayer was written in Greek (a trader's dialect called "Kohlne"), the words were first spoken in the era's native language of Aramaic.

Aramaic has its own structure, grammar and cultural references; there are no words for colors, but comparisons to things of that color. There is no word for daily; the two syllable word for God-the-Father is a source of intense debate as to the complexity of the meaning. Over twenty translations can be found on the web.

In Aramaic, ideas can merge or interact with the words before or after to deepen the meaning.

I expected to be thrown out of AA because

- a) I don't smoke cigarettes,
- b) I don't drink coffee, and
- c) I'm not a Christian.

When asked why I say the Lord's Prayer at the end of the meeting, it is because of what the prayer says! I say it because the people who gave their experience and understanding to me, want to say the prayer as a statement of our shared recovery and dependence the Higher Power each of us defines for himself/herself.

The original language was not English and when we translate any document, we must reduce it to fit through the limitations of the new language. It is my hope that this examination of the meaning can help someone else overcome their objection to saying the prayer with the other people who have come to the meeting for our shared Recovery.

## TRANSLATION KEY

### *Italic Blue - Aramaic (Romanized)*

In Parenth - (King James Standard)

**Bulleted - • Translations**

### *Ahwûn*

(Our Father)

- \* **My Source/Creator**
- \* **O cosmic Birther, from whom the breath of life comes**
- \* **Radiance that Saturates the the universe**

### *d'bwasmâja*

(Who art in Heaven)

- \* **That fills/saturates the universe, above and below**
- \* **That who fills all realms of sound, light and vibration**
- \* **That who is all of substance and vibration**

### *Nethkâdasch schmachv*

(Hallowed be Thy Name)

- \* **Your name is already sacred**
- \* **May Your light be experienced in my utmost holiest**
- \* **allow me to see / know / believe**

### *Têtê malkuthach.*

(Thy Kingdom Come)

- \* **Your Heavenly Domain approaches**
- \* **Your Justice approaches**
- \* **Your Will is already being done in Heaven**

## *Nehwêtzevjânach aikâna d'bwasmâja af b'arha.*

(Thy Will be Done On Earth as it is In Heaven)

- \* **Let Your Will be true on earth (that is material and dense) just as it is in the universe (all that vibrates)**
- \* **Your will is already being done within the Earth as it is already being done in the heavens**

## *Hawvlân lachma. d'sûnkanân yaomâna*

(Give us this day Our Daily Bread)

- **Give us wisdom (understanding, assistance) according to our need**
- \* **Sustain/Nourish me**

## *Waschboklân chaubên wachtahên aikâna daf chnân schwoken l'chaijabên.*

(And Forgive us our debts as we forgive our debtors)

- \* **Forgive me and my wrongs to the extent I am able to give forgiveness to others.**

## *Wela tachlân l'nesjuna*

(And Lead us Not into Temptation)

- \* **Let us not be lost in superficial things (materialism, common temptations)**
- \* **Free me from desire or free me from lies/illusion**
- \* **Please do not put me to the test**
- \* **Detach the fetters of faults that bind us, just as we let go the guilt we hold of others**
- \* **allow me the same forgiveness to others as you are already showing to me**

## *ela patzân min bischa*

(But deliver us from Evil)

- \* **But let us be freed from that what keeps us off from our true purpose**
- \* **Be my direction / purpose**

## *metol dilachie malkutha wahaila wateschbuchta*

(For thine is the kingdom and the power)

- \* **From you comes the all-working will, the vital strength to act**
- \* **You are the source of the song that is life.**

## *l'ahlâm almîn*

(and the Glory Forever and Ever)

- \* **Sealed in trust, faith and truth**
- \* **I confirm with my entire being**
- \* **as you are truly the only god and deserving of all my worship**

## *Amên.*

(Amen)

The word Amen (Tiberian Hebrew Āmên—"So be it; truly"; Standard Hebrew Amen, Arabic Āmīn) is a declaration of affirmation found in the Hebrew Bible, the New Testament, and in the Qur'an. It has always been in use within Judaism and Islam. It has been generally adopted in Christian worship as a concluding formula for prayers and hymns. In Islam, it is the standard ending to suras. Common English translations of the word amen include: "Verily", "Truly", "So be it", and "Let it be". Colloquially, it can also mean "I agree," or "Well said."

In Judaism, it is taught that the word Amen is an acronym for El melek (ne'eman), meaning "God, King [who is] Trustworthy." It is related to the Hebrew word emuna or "faith" with the same linguistic root, implying that one is affirming with, and of, "the faith" of Judaism (and its belief in Monotheism).

In traditional and modern Jewish liturgy, "Amen" is a word often used by a congregation as a way to affirm and subscribe to the words uttered previously by whoever leads the prayer.

Jews usually pronounce the word as it is pronounced in Hebrew: "ah-MAIN."





# LIVING IN THE BODY OF GOD

## A PERSONAL MEDITATION

It always begins the same way.

In the Bible.

In the Sutras.

In the Torah.

In the Koran.

In the tribal stories.

In Science

There was nothing.

Then there was something.

There was the Word.

There was the Song.

There was the Dream.

Even Science suggests --there was nothing, then there was the Big Bang.

The moment of being, the begin-ning, is the one god saying "Be!" But not in the feeble scope of a word in English.

Everything began and that in-stant of glorious and incomprehen-sible change, the origin, the being is what we call God, Ahuramazda. Yah-weh, Jehovah, Allah, Ram, Manitou, Wakan ... The thousand names and faces of the god-who-is-all. It is god-who-is-all as we each can understand that word. It is all the faces of the uni-verse waiting to smile on us when at

last we open our eyes.

Nothing exists outside that mo-ment of creation and cannot exist outside of god-who-is-all.

We live within the living body of the one god-who-is-all.

One god. Not two. Not God and Satan. Satan is unnecessary - every-thing we can point to as Evil has been done by humans for their own rea-sons. One god, all encompassing and whose motion and design will forever remain beyond human ken.

Men create evil and force oth-ers to live through their created evil. And they are there because others invested in the power that was to have been used for their direct con-tact to the god-who-is-all. They have surrendered their truth in a grab for power, for comfort, for righteousness sake and for greed of gold or flesh or pride.

Hurricanes are not evil.

Floods are not evil.

Lightning is not evil.

Decay is not evil.

Death is not evil.

It is the flow established by that which we call god, by whatever name. It is the natural flow to begin and flourish and decline and end

to make way for the next cycle and next generations.

How this was accomplished will remain the Mystery. Science will project and speculate and theorize to try to reduce the all-existence of 'god' to something our tiny brains can feel that they can contain, but the Mystery will remain. Theologians will populate the universe with a face or name or names or symbols or restrictions on the all-beingness of 'god,' but the Mystery will expand their greatest explanations.

It has never been our purpose nor our capacity to understand the god-who-is-all.

It will never be our domain to comprehend the complexity of the All.

But as humans we have a need to feel we have understanding and truth.

As humans there is a place for each of us within the universe. It is not on the top or on the bottom, but it is perfectly shaped for us. We already live there but deny our place in the universe by will and desire.

There is no "god sized hole" with-in us for god to fill. There is a whole the exact size and shape of each of us for us to recognize as our place in the god-who-is-all.

We concoct stories and fables and parables and myths and artificial histories and, sometimes, populations of supporting spirits and angels and demons and other fantasies to explain what will always remain beneath the abject totality of the god-who-is-all.

One god, one universal truth of change and flow that transcends time or geography, available to all who seek that contact which we are taught to deny from infancy.

"Be Still and Know that I am God," we were told.

"Before Abraham was, I am," we were told.

There was no design of separation, whatever those who would ensure privilege say to the populations who were raised to honor the society of men instead of the god-who-is-all.

The way of what is a flow that we can find to be Love. Through trial and victory and sickness and passion, there is a flow that carries us through the stream of time to our fate, and the whole of that span of time is within the body of the god-who-is-all from the moment before existence to the moment after the death of time.

God is the medium through which we exist in the same way the river is the medium through which a fish lives, or the sky is the medium of the birds. We are saturated by the god-who-is-all because we are part of the flow started with that first moment.

We can only understand sin as the separation of ourselves from the god-who-is-all by our will and belief of individual power. Separation from the source, or the illusion of separation, creates hunger for completion that expresses itself in greed and lust and fear and the other familiar deadly sins.

No amount of accumulation in the transient world can satisfy the hunger or the emptiness the separation creates. Perhaps we can be numbed, lulled into a comfortable illusion for a while. We can raise our children in delusion that this physical accumulation is happiness, but each generation will seek its own solution to the emptiness the separation creates.

If the god-who-is-all does not saturate everything and everyone and everywhen, how is that any man, woman or child who find the need to connect with the god-who-is-all can make that contact to the greater pattern of what is true, and find fulfillment in their proper place in the universe, giving and receiving as part of the intended flow?

They are already there.

Who does god not love? Where is the child born of man or animal who is not part of this saturated god-who-is-all? Who can defy the will and design of the god-who-is-all to be part of the greater reality; even though that reality is beyond any conception we can contain in our tiny little skulls with the even smaller little brains within. That which is love and harmony is present in every cell and stone and wind, though it may defy our attempt to define what that love and harmony 'should' be. The fantasy that people must never hurt, that hearts must never be broken, that loved ones will never suffer or die without an understandable reason, is part of that flow and our need to explanation is not god's need to explain.

Who can hurt god? Who has the power to change any of the true being of the universe by an act of will, a de-vice or a philosophy? The belief that we can defy god is an illusion that creates its own suffering in separation from the god-who-is-all. We can only create the illusion of separation from god, but we are still part of the god-who-is-all, despite our desire or understanding.

Who can disappoint god? To believe that we have somehow failed to live to some fantasized destiny only serves to hurt ourselves. The god-who-is-all will flow forward while we fight the low. And we fight until we are exhausted and fall into that communion of bliss with the god-who-is-all, or do some self-destructive action that still does not deprive the god-who-is-all of our breath and body.

Who can argue to get god-who-is-all to change the reality, as if the idea of the speck of a being within this great river of time to change its flow -- to make it flow uphill because of a petty desire or defiant design? Within the flow of the god-who-is-all is the path and the freedom is ours to participate in that low to fulfill the part we are there to lay, or resist that flow

and cause ourselves the suffering of our own defiance? The god-who-is-all will accomplish the flow with another raised up to take the role you have refused, and that new one will enjoy the path and belonging and peace that should have been your own.

You are given your way to approach the god-who-is-all and by your expression of surrender and suppression of defiant will, you can approach by the face you care able to understand. When people raise up to force others to believe only as their own personal understanding of contact expresses their contact with the god-who-is-all, their adventuring beyond their own direct contact is a flurry of defiance that will generate everything that we call Evil, and they will pass and the flow will go on.

Where is there to go after you die, for you already live within the very body of the god to whom you think you and go? You are already there. Matter cannot be created or destroyed within the creation, so the fabric of your body will continue throughout time. Your breath may leave your lungs, but your last exhalation will continue for eternity. That which has been your separated personality rejoins the body of god to which it already belongs, made greater in the joining. It is the great unknown of the soul, as we perceive the soul -- the migration to Paradise or Perdition, as we have been taught. Who would willingly keep himself from the belonging and tranquility of serving as is your own personal role and discovering your fulfillment here and now?

Our effort and support of each other expresses our fate. When life is based on desire and fear and desperation accumulation for satisfaction, then what need of there for a Hell if you have lived the life you have been given is separated from the god-who-is-all.

What need is there for Hell when we have kept ourselves apart from the god-who-is-all.



The life lived for self is punishment incarnate, to waste the moments we have fearing we will never possess that which will make us whole, when the whole of reality is ours for the Surrender, is the separation that is the very Hell we fear.

What need is there for Heaven when the life live in acceptance and service is the reward of the worthy life. To find peace that the trials and torments of childhood are the baggage of the preceding lives, and find the freedom to choose the new way, is the Bliss we seek. To be in the proper position of giving and receiving from the god-who-is-all, expressed in our actions to community, to children, to society and to our world -- is the very Heaven we seek.

To take a final breath with the knowledge that one has overcome the emptiness of desire and the shadow of wealth in the physical world, and to have actively taken the action to improve individual contact to the god-who-is-all, however imperfectly, is entering the gates of Paradise.

To comfort those who believe our passing will lessen themselves, is the Love we have al-

ways needed. To know that there is a legacy of comfort and improvement in the continual effort to become more of the role has been within the river of time, is the serenity of joining with the god-who-is-all, whether praising at the throne or a blissful eternal movement with the force and being that is the god-who-is-all, is the Reward.

There is one god, and as you read this you breathe god in and out of your lungs, the saturated god-who-is-all fills your blood and holds your feet to the ground. The world beyond your door has paths and choices.

Am I on the path to the god-who-is-all or the path of self?

Am I giving the Love I need to receive so that the Love I need can fill me again to be given away freely?

Am I an instrument or a whirlwind of desire and a scar in the lives of those around me?

Do I create suffering by the fulfillment of my desires?

Do I know that I am living within the body of the one god-who-is-all?



---

## Editorial

*Continued from Page 4*  
aspect of recovery; stepwork, sponsorship, service, history, tools, archives, etc.

Most of these will be Internet, but we have at least one article that is primarily a list of twelve step groups other than Alcoholics Anonymous, their primary service offices, phone numbers and web addresses, where available.

## HISTORY

An area of growing interest for many people in Recovery is the origins and evolution of our Steps, Program and Fellowship. Articles in this section are intended to satisfy that interest without distracting from the serious work of the Steps and personal growth.

As we said, if you have an idea that does not fit in these categories, feel free to submit that work for consideration.

## ANONYMITY

While we are not part of the existing service structure, it is our hope to honor the spirit of the traditions starting with Anonymity.

None of the articles in this issue, nor in the next several issues, will carry an author's name. We are not even carrying the common "first name and last initial" – it is an attempt to provide Principle over Personality.

It is not possible to have the kind of fellowship we share without the trap of ego, either for the author or the person attempting to use the article as a weapon against someone in recovery.

It is the content that matters and will survive our individual egos.

## THE EXCEPTIONS TO ANONYMITY

There is one area where we may publish "first name and last initial" or even a full name.

If we receive Letters of Comment and decide to include a letters section, which has been a staple of magazine publishing for as long as magazines have existed, we will print letters with the first name, last initial, city and *date of sobriety* of the letter writer.

If we have a communication from someone or some organization completely outside the 12-Step Community who wishes to have their full name pub-

lished, we will consider publishing the full name.

Articles on AA and 12-Step Recovery with the full names of persons who have died, but whose contribution or involvement in the historical aspects of recovery, we will allow publication of the full name, if that name is already revealed in other sources.

In the review of books or articles where the author has used his or her full name, we will include that name in the article that references that work.

In the articles already filed for the first several issues, we have a few book authors who will be named, and some historical information that will include the name of deceased persons.

We hope establishing a policy in these early stages will prevent future problems.

## OWNERSHIP

Authors, artists and creators of material retain ownership and copyright on their own material. Inclusion in SPONSOR does not imply any claim on the intellectual property rights of the creator of that work.

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## KEEP IT SIMPLE

We ask that you submit electronically with an advance query before submission.

Articles need to be submitted as: a) content of an email, b) attached as a plain text document, or c) attached as an RTF document to preserve your formatting. Please do not submit with any proprietary (i.e., named owner) format. Article length should be 1200 Words for the sections, but up to 3500 Words for the History section.

Art, photo or graphics should be submitted as high quality JPG or PNG format and 300dpi. These should be in RGB mode (if you don't know what that means, don't worry about it. If your format is too large to email, write the editor for other arrangements.

Submit your material to:



[submissions@sponsormagazine.org](mailto:submissions@sponsormagazine.org)



*In Recovery I learned to unlearn  
all the things I had become  
to be who I thought they  
wanted me to be  
to reveal the me  
God wants me to be.*



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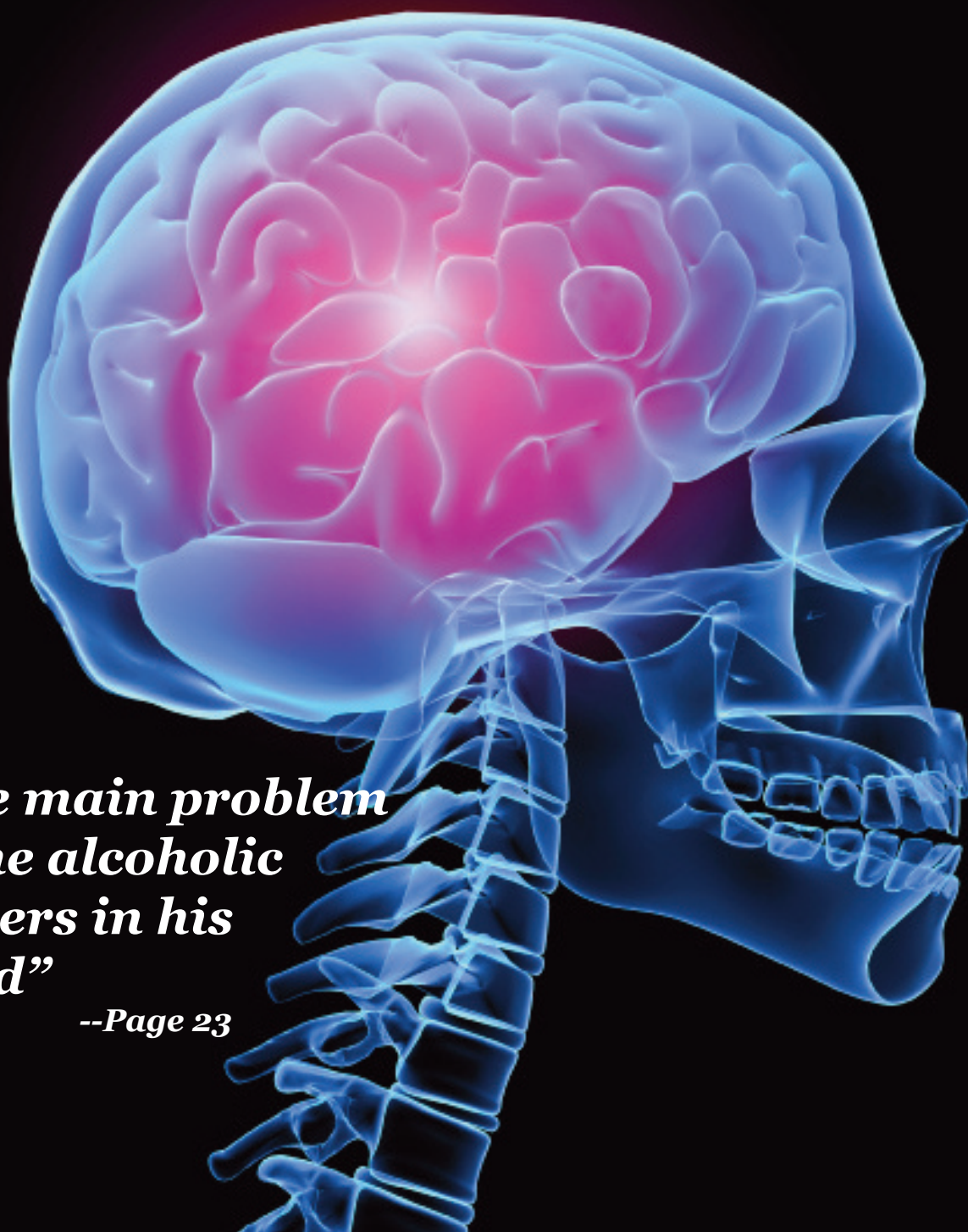
JUNE 2011

# SPONSOR

## MAGAZINE

*“The main problem  
of the alcoholic  
centers in his  
mind”*

*--Page 23*

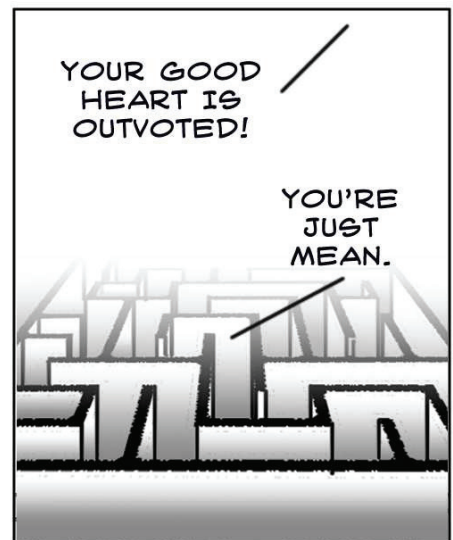
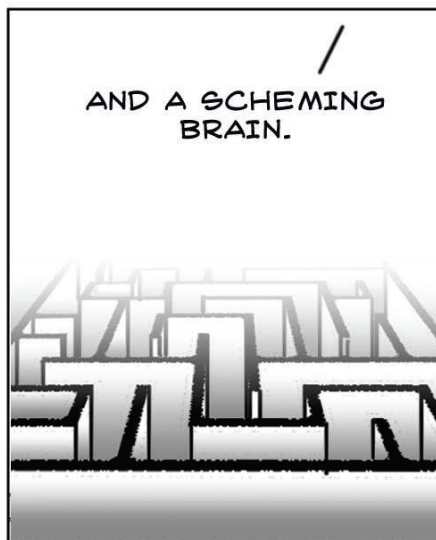
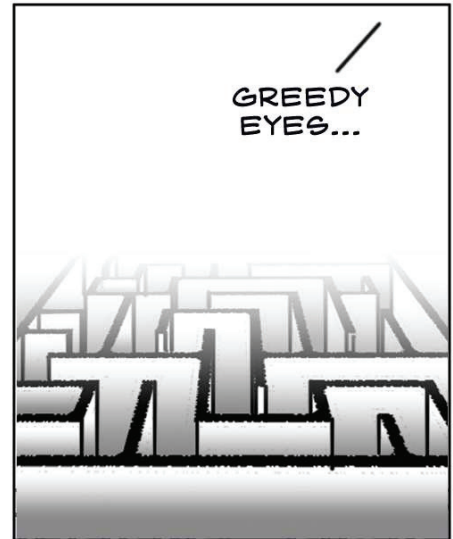
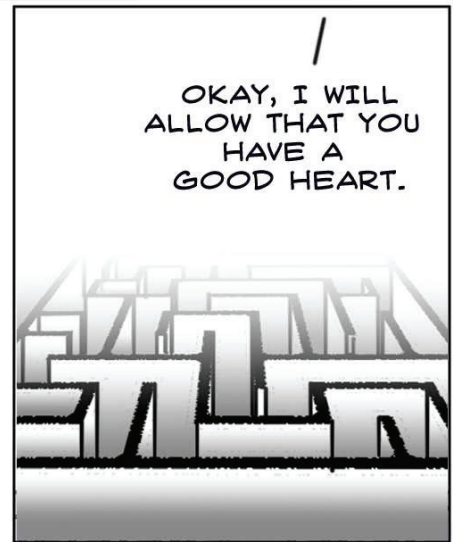
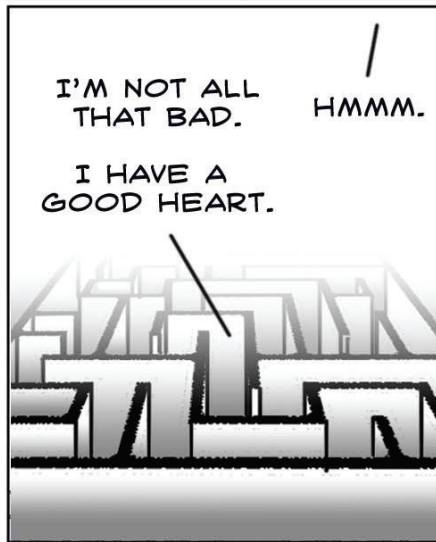
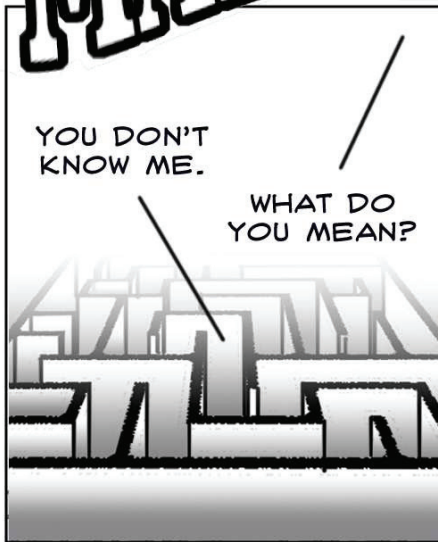




# MAZEING RECOVERY

A GOOD HEART

BY JOE A.



# SPONSORING & BEING SPONSORED

ISSUE NUMBER 2  
JUNE 2011

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# SPONSOR MAGAZINE



Volume 1 • Number 2

JUNE 2011

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## WHAT IS A SPONSOR?

A Sponsor is a member of the Program who has experience with the Steps and Sobriety, and will share that experience, strength, and hope with the newcomer, or with the returning alcoholic seeking sobriety.

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# Welcome Back

**S**ponsor Magazine is off and running with a new website at [sponsor-magazine.org](http://sponsor-magazine.org) and a new issue. We have enough on hand to do three more issues, but we really want to see how other people view their recovery and the message carried to Newcomers.

We are all Newcomers, every day. None of us have been to this date before and we have to deal with life on life's terms as equals.

Since this is a new model in publishing, free PDF download with optional hardcopy, there is no need for "back issues." Everything will remain available,

so starting with this issue we will publish an index of articles published to date to allow anyone to go back and find the article they need now.

We will also publish the guidelines for your submissions. Consider this as an additional channel to help you carry the message.



## CONTRIBUTOR'S GUIDELINES

You are invited to contribute your article, artwork, photographs, poetry, jokes, anecdotes, or something we didn't think to include.

We have six divisions each with at least one article in every issue. Target one of these areas for your submission.

**FOR THE NEWCOMER**  
**FOR THE SPONSOR**  
**FUN IN RECOVERY**  
**ON SPIRIT**  
**CONNECTIONS & RESOURCES**  
**HISTORY (12 STEP PROGRAMS)**

### ANONYMITY

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Letters of comment may be published later and can be attributed by First Name/Last Initial convention for people writing from within the Program, full name for letter writers completely outside 12-Step Programs.

### FORMATS

Articles should be submitted as:

- a) Content of an email;
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- c) Attached as an RTF document to preserve your formatting. Articles should be under 1200 Words for the sections, but up to 3500 Words for the History section.

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Art or Articles should be attached to eMail. Contact the editor if you have questions.

Submit your material to: [submissions@sponsor-magazine.org](mailto:submissions@sponsor-magazine.org)



# Tools of the Program

We of AA have many tools to help us

## FELLOWSHIP

This is the company of others who share our path to Recovery. The Fellowship is expressed in MEETINGS, through LITERATURE, through SPONSORSHIP, using the PHONE between meetings, through the STEPS, and through the sharing of experience, strength, and hope outside the meetings.

## MEETINGS

Regular meetings of AA are held by Groups. The Group may host one meeting per week or many. Guides are available with a list of local days, times, and locations of meetings in this area. Attend several different meetings and several different types (Open, Discussion, Speaker, Book Study, etc.) to find the one you want to make your Home Group, then attend the meeting(s) for that Group regularly.

## GROUPS

This is one group of recovering alcoholics who gather one or more times each week to share their experience, strength, and hope. Joining a Home Group helps end our alcoholic isolation and helps build the foundation for the work ahead.

## THE PHONE

We use the telephone as our “meeting between meetings.” Regular contact with other people is a lifeline when new situations require us to deal differently with life on life’s terms. We call our Sponsors  
SPONSOR MAGAZINE / Issue 2

and other people we have met in the meetings. We encourage you to collect and use phone numbers.

## SERVICE

We do Service to share our experience, strength, and hope; to make our meetings possible; to see how our experience can benefit others; and to give back to the Fellowship for what was so given to us so freely. We become trusted servants, we do not govern.

## LITERATURE

The “Big Book” is the book ALCOHOLICS ANONYMOUS. The “12 & 12” is the book THE TWELVE STEPS AND TWELVE TRADITIONS.

These two books give the specific steps of our Program, which we have found necessary to find and maintain our sobriety. They are available at our cost and the pamphlets are free. Meeting

## SPONSOR

A Sponsor is a person with substantial sobriety who is willing to share their experience, strength, and hope with you, to help you apply the 12 Steps to your life. Sponsors are not therapists, counsellors, bankers, or authorities.

We are all alcoholics working Recovery One Day at a Time. Find someone who has Recovery as you want it and ask them what they did to get it.

### A TEMPORARY SPONSOR

This is someone willing to answer your first questions, even though they may only be a little way ahead of you on the path of Recovery. A Temporary Sponsor will help you for the first month or two while you look for your Sponsor.

### STEPS

The Twelve Steps are the process to deal with life without the crutch of alcohol and drugs. The Steps are written in an order and must be worked in that order to get the effect. We work the Steps with a Sponsor and with the support of other members of the program who are ahead of us in the process. We help those who come after us with what we have actually done.

The authority of AA comes from Page 20 of the Big Book. "We will tell you what we have done." Not theory or ideas or opinions we have heard, *but what we have actually done.*



## 90 MEETING IN 90 DAYS?

Newcomers will frequently hear "Go to 90 Meetings in 90 Days" and wonder why we would be so fanatic about going to AA.

**There is a simple reason.** Alcohol stays in your system for a while. It is longer than the few days required for "medical" detox. It will take a while before the alcohol in your system has absorbed to be fully cleaned out. If you also did drugs, it may take longer for the drugs to get out of your system.

At the end of 90 days, you should be chemically clean enough to be able to answer the basic question honestly. That question is:

### *"Am I an Alcoholic?"*

Where else are you going to hear how other people have successfully separated from alcohol (and drugs) and dealt with all the problems that need to be cleaned up? In meetings, you will hear things that may surprise you, or you may hear the same thing enough times to actually get what we're trying to tell you.



You might want to download the first issue of **SPONSOR MAGAZINE** for two articles designed to help the newcomer - **"What is Expected"** and **"Conference Approved Literature."**

Still available as free downloads:  
go to <http://sponsormagazine.org>

# First Sponsorship Pamphlet

CLEVELAND SERVICE COMMITTEE, LATE 1940S

**T**his is the first pamphlet ever written concerning sponsorship. It was written by Clarence H. Snyder in early 1944. Its original title was to be “A.A. Sponsorship . . . Its Obligations and Its Responsibilities.” It was printed by the Cleveland Central Committee under the title; “A.A. Sponsorship... Its Opportunities and Its Responsibilities.”

This version has been edited slightly from the original. The masculine form is used throughout for simplicity, although it is intended to include women as well.

**N**o member among us is wise enough to develop a sponsorship program that can be successfully applied in every case. In the following pages, however, we have outlined a suggested procedure, which supplemented by the member's own experience, has proven successful.

## PERSONAL GAINS OF BEING A SPONSOR

No one reaps full benefit from any fellowship he is connected with unless he wholeheartedly engages in its important activities. The expansion of Alcoholics Anonymous to wider fields of greater benefit to more people results directly from the addition of new, worthwhile members or associates.

Any A.A. who has not experienced the joys and satisfaction of helping another alcoholic regain his place in life has not yet fully realized the complete benefits of this fellowship.

On the other hand, it must be clearly kept in mind that the only possible reason for bringing an alcoholic into A.A. is for that person's gain. Sponsorship should never be undertaken to”

## PREFACE

Each member of Alcoholics Anonymous is a potential sponsor of a new member and should clearly recognize the obligations and duties of such responsibility.

The acceptance of an opportunity to take the A.A. plan to a sufferer of alcoholism entails very real and critically important responsibilities. Each member, undertaking the sponsorship of a fellow alcoholic, must remember that he is offering what is frequently the last chance of rehabilitation, sanity or maybe life itself.

Happiness, Health, Security, Sanity and Life of human beings are the things we hold in balance when we sponsor an alcoholic.

- A. *Increase the size of the group*
- B. *For personal satisfaction and glory*
- C. *Because the sponsor feels it his duty*

Until an individual has assumed the responsibility of setting a shaking, helpless human being back on the path toward becoming a healthy useful, happy member of society, he has not enjoyed the complete thrill of being an A.A.

## SOURCE OF NAMES

Most people have among their own friends and acquaintances someone who would benefit from our teachings. Others have names given to them by their church, by their doctor, by their employer, or by some other member, who cannot make a direct contact.

Because of the wide range of the A.A. activities, the names often come from unusual and unexpected places.



These cases should be contacted as soon as all facts such as: marital status, domestic relations, financial status, drink habits, employment status and others readily obtainable are at hand.

#### IS THE PROSPECT A CANDIDATE?

Much time and effort can be saved by learning as soon as possible if -

- A. *The man\* really has a drinking problem?*
- B. *Does he know he has a problem?*
- C. *Does he want to do something about his drinking?*
- D. *Does he want help?*

Sometimes the answers to these questions cannot be made until the prospect has had some A.A. instruction, and an opportunity to think. Often we are given names, which upon investigation, show the prospect is in no sense an alcoholic, or is satisfied with his present plan of living. We should not hesitate to drop these names from our lists. Be sure, however, to let the man know where he can reach us at a later date.

#### WHO SHOULD BECOME MEMBERS?

A.A. is a fellowship of men and women bound together by their inability to use alcohol in any form sensibly, or with profit or pleasure. Obviously, any new members introduced should be the same kind of people, suffering from the same disease.

Most people can drink reasonably, but we are only interested in those who cannot. Party drinkers, social drinkers, celebrators, and others who continue to have more pleasure than pain from their drinking, are of no interest to us.

In some instances an individual might believe himself to be a social drinker when he definitely is an alcoholic. In many such cases more time must pass before that person is ready to accept our program. Rushing such a man before he is ready might ruin his chances of ever becoming a successful A.A.. Do not ever

deny future help by pushing too hard in the beginning.

Some people, although definitely alcoholic, have no desire or ambition to better their way of living, and until they do..... A.A. has nothing to offer them.

Experience has shown that age, intelligence, education, background, or the amount of liquor drunk, has little, if any, bearing on whether or not the person is an alcoholic.

#### PRESENTING THE PLAN

In many cases a man's physical condition is such that he should be placed in a hospital, if at all possible. Many A.A. members believe hospitalization, with ample time for the prospect to think and plan his future, free from domestic and business worries, offers distinct advantage. In many cases the hospitalization period marks the beginning of a new life. Other members are equally confident that any man who desires to learn the A.A. plan for living can do it in his own home or while engaged in normal occupation. Thousands of cases are treated in each manner and have proved satisfactory.

#### SUGGESTED STEPS

The following paragraphs outline a suggested procedure for presenting the A.A. plan to the prospect, at home or in the hospital.

#### QUALIFY AS AN ALCOHOLIC

1. *In calling upon a new prospect, it has been found best to qualify oneself as an ordinary person who has found happiness, contentment, and peace of mind through A.A.*

Immediately make it clear to the prospect that you are a person engaged in the routine business of earning a living. Tell him your only reason for believing yourself able to help him is because you yourself are an alcoholic and have had experiences and problems that might be similar to his.

### TELL YOUR STORY

2. *Many members have found it desirable to launch immediately into their personal drinking story, as a means of getting the confidence and whole-hearted co-operation of the prospect.*

It is important in telling the story of your drinking life to tell it in a manner that will describe an alcoholic, rather than a series of humorous drunken parties. This will enable the man to get a clear picture of an alcoholic which should help him to more definitely decide whether he is an alcoholic.

### INSPIRE CONFIDENCE IN A.A.

3. *In many instances the prospect will have tried various means of controlling his drinking, including hobbies, church, changes of residence, change of associations, and various control plans.*

These will, of course, have been unsuccessful. Point out your series of unsuccessful efforts to control drinking...their absolute fruitless results and yet that you were able to stop drinking through application of A.A. principles. This will encourage the prospect to look forward with confidence to sobriety in A.A. in spite of the many past failures he might have had with other plans.

### TALK ABOUT "PLUS" VALUES

4. *Tell the prospect frankly that he can not quickly understand all the benefits that are coming to him through A.A.*

Tell him of the happiness, peace of mind, health, and in many cases, material benefits which are possible through understanding and application of the A.A. way of life.

### SHOW IMPORTANCE OF READING BOOK

5. *Explain the necessity of reading and re-reading the A.A. book.*

Point out that this book gives a de-

tailed description of the A.A. tools and the suggested methods of application of these tools to build a foundation of rehabilitation for living. This is a good time to emphasize the importance of the twelve steps and the four absolutes.

### QUALITIES REQUIRED FOR SUCCESS

6. *Convey to the prospect that the objectives of A.A. are to provide the ways and means for an alcoholic to regain his normal place in life.*

Desire, patience, faith, study and application are most important in determining each individual's plan of action in gaining full benefits of A.A.

### INTRODUCE FAITH

7. *Since the belief of a Power greater than oneself is the heart of the A.A. plan, and since this idea is very often difficult for a new man, the sponsor should attempt to introduce the beginnings of an understanding of this all-important feature.*

Frequently this can be done by the sponsor relating his own difficulty in grasping a spiritual understanding and the methods he used to overcome his difficulties.

### LISTEN TO HIS STORY

8. *While talking to the newcomer, take time to listen and study his reactions in order that you can present your information in a more effective manner. Let him talk too. Remember... "Easy Does It."*

### TAKE TO SEVERAL MEETINGS

9. *To give the new member a broad and complete picture of A.A., the sponsor should take him to various meetings within convenient distance of his home.*

Attending several meetings gives a new man a chance to select a group in which he will be most happy and comfortable, and it is extremely important to

let the prospect make his own decision as to which group he will join. Impress upon him that he is always welcome at any meeting and can change his home group if he so wishes.

#### EXPLAIN A.A. TO PROSPECT'S FAMILY

10. A successful sponsor takes pains and makes any required effort to make certain that those people closest and with the greatest interest in their prospect (mother, father, wife, etc.) are fully informed of A.A., its principles and its objectives. The sponsor sees that these people are invited to meetings, and keeps them in touch with the current situation regarding the prospect at all times.

#### ANTICIPATE HOSPITAL EXPERIENCE

11. *A prospect will gain more benefit from a hospitalization period if the sponsor describes the experience and helps him anticipate it, paving the way for those members who will call on him.*

#### CONSULT OLDER MEMBERS IN A.A.

These suggestions for sponsoring a new man in A.A. teachings are by no

means complete. They are intended only for a framework and general guide. Each individual case is different and should be treated as such. Additional information for sponsoring a new man can be obtained from the experience of older men in the work. A co-sponsor, with an experienced and newer member working on a prospect, has proven very satisfactory.

Before undertaking the responsibility of sponsoring, a member should make certain that he is able and prepared to give the time, effort, and thought such an obligation entails. It might be that he will want to select a co-sponsor to share the responsibility, or he might feel it necessary to ask another to assume the responsibility for the man he has located.

-- Clarence H. Snyder

**IF YOU ARE GOING  
TO BE A SPONSOR –  
BE A GOOD ONE!**



**Clarence  
S. Snyder**

*As he looked about  
the time of writing the  
Sponsorship Pamphlet  
for the Akron Service  
Committee, 1944.*

#### ABOUT THE AUTHOR

**Clarence Snyder** is a vital character in the early story of Alcoholics Anonymous. Emerging from Dr. Bob's fledgling group of Akron alcoholics, Clarence returned to his native Cleveland to form a new group. Frustrated at the obstacles of the Oxford Groups (with whom the earliest groups were affiliated) and the Catholic church prevented Clarence's first prospects from attending. By separating from the O.G. and placing the Big Book as the core of the AA Program, Clarence opened the doors to his Catholic spouse, introduced book study as a necessary part of recovery and kept his focus on the spiritual growth required by the program.

Clarence kept himself surrounded by controversy. He fought against Bill Wilson's influence and the New York attitudes, he insisted on using his full last name in all public appearances, and frequently introduced himself from the podium as "the Man Who Founded AA." (He did found the first group to use the name, but the name came from the book and he was barely sober when the book was being edited.)

His change in the approach of sponsorship from the earlier position as co-signer of the newcomers hospital detox bill, and personal spiritual advisor through the work of the first six steps as used by the Oxford Groups, to one person with time helping a newcomer changed the face of AA worldwide.





# Becoming a Sponsor

## SO SOMEONE HAS ASKED YOU TO BE THEIR SPONSOR. WHAT DO YOU DO?

**F**irst, remember you cannot carry something you haven't got. Do you have a Sponsor? Your ability to share with a new prospect are limited to your own experience, so you cannot show a newcomer how to work with a sponsor if you do not work with a Sponsor. Call your Sponsor as soon as someone asks you and whisper, "What do I do?" Your Sponsor is your best guide to being a Sponsor.

Do you have a network of people in the Program with whom you can discuss your life and options in recovery? Do you continue to do step work with your sponsor, even after years of sobriety? Do you have a spiritual life and will you be able to share what you have with the newcomer, even if they are not of the same faith as you?

The experience of a Sponsor and Sponsee working together is unique and should be between equals, one of whom has more experience in Recovery than the other. It is a close teacher / student relationship that may evolve into a friendship, but it is not necessary to become friends for successful Sponsorship.

Being a Sponsor does not mean you are superior to the newcomer, just someone who is a little further along the path than the Sponsee, and willing to share what you've done.

A Sponsor helps the Sponsee understand the basics of the Program, works

the Sponsee through the Steps (particularly the 4th and 5th Steps).

A Sponsor shares basic information in the Big Book, most often by sitting together to go through the first 181 pages out loud, defining the words and concepts to make the Sponsee aware of the tools being laid at his feet.

### WHAT A SPONSOR IS NOT

A sponsor is not a bank. Lending or borrowing money between a sponsor and a sponsee can taint the relationship. The two of you will talk about financial issues, but money can ruin what could be a working relationship that could help both.

A sponsor is not a taxi service. A sponsor may take a sponsee to meetings, particularly to the Sponsor's Home Group, but the sponsee should be encouraged to develop a new network of people in the program for rides and discussion.

A sponsor is not a counselor. That means marriage- or employment-counselor. You will discuss the sponsee's issues and problems, but you do not have any authority other than your own experience and background in the Steps. Even if you are a licensed counselor, this is not a professional relationship.

A sponsor is not a therapist. Again, even if the sponsor is a licensed therapist, this is not a professional relationship. The Sponsor's job is to help the newcomer through Recovery using the Steps. The principles in your daily life are the focus of the Sponsor and Sponsee. This will cover areas of money, relationships, employment, sex, desire, defects, and spiritual life.

### A SPONSOR IS NOT PERFECT

No one in our Program has attained perfection, but progress is our ongoing goal. You may make mistakes, but learn from them and share with your Sponsee how mistakes can be used as part of the lessons required for Recovery.

What your Sponsee sees you do is every bit as important as anything you say.

If you do not know something, be honest. Your willingness to seek an answer for something you do not know can be a powerful lesson for your prospect.

### SUCCESSFUL SPONSORSHIP

Having a Sponsor or being a Sponsor does not guarantee that the prospect will stay sober.

If your Sponsee goes out and starts drinking again, find someone else to work with who may want what you have to offer.

If you stay sober, the Sponsorship has been effective.

If your Sponsee stays sober, it is not because of your wonderful Sponsor-

ship. It is because you have helped the Sponsee to find and develop his spiritual awakening and personal relationship to a personal higher power.

### WHAT TO CALL THE PEOPLE YOU SPONSOR?

Over the years there are many different terms used to describe the person being Sponsored. Dr. Bob used “cookie” and Bill used “protoge.”

In some parts of the country they are called “sponsees,” “babies,” or “pigeons.”

Although it is widely used in the Northeast as a term describing the tendency for well-cared homing or racing pigeons to rain excrement onto their handlers, “pigeons” was a term used by Dr. Bob. In his area, when someone was too drunk to find their way home and had to be led, they were “pigeon-eyed” and needed special attention.

Dr. Bob used the phrase with a great deal of affection for those for whom he tried to share the gift of sobriety.



### THE SPONSOR MAGAZINE SYMBOL

Before we started the magazine, we wanted to find a simple way to convey the image of Sponsorship.

We finally arrived at two figures, on the Steps, one of whom has a light to find his way. The only reason he has a light is because someone gave it to him.

The original symbol showed many people on the steps, and the ones further up the stairway had lamps. But the “Keep It Simple” guidance made us reduce it to one pair of travelers on the path.



# DIRECTORY OF 12-STEP PROGRAMS

This is a first attempt to get the world service offices of 12-Step programs into one place. If you have additions or corrections, please send them to [sponsormagazine@gmail.com](mailto:sponsormagazine@gmail.com).

## **Anon Family Group Inc.**

1600 Corporate Landing Parkway  
Virginia Beach, VA 23454-5617  
757 563-1600  
[www.al-anon.alateen.org](http://www.al-anon.alateen.org)

## **All Addicts Anonymous (AAA)**

40 Wickstead Way  
Thornhill, Ont L3T 5E4 Canada  
Tel: 416 657 7771  
[www.alladdictsanonymous.org](http://www.alladdictsanonymous.org)

## **AA World Services, Inc.,**

P.O. Box 459  
New York, NY 10163  
(212) 870-3400 [www.aa.org](http://www.aa.org)

## **Adult Children of Alcoholics**

**ACA**

WSO  
P.O.Box 3216  
Torrance CA 90510 USA  
562-595-7831  
[www.adultchildren.org](http://www.adultchildren.org)

## **Cocaine Anonymous WSO (CA)**

PO Box 492000  
Los Angeles, CA 90049-8000  
[www.ca.org](http://www.ca.org)

## **Clutterers Anonymous**

**CLA**

World Service Organization  
PO Box 91413  
Los Angeles, CA 90009-1413  
(310) 281-6064  
<http://sites.google.com/site/clutterersanonymous>

## **Co-Dependents Anonymous CoDA**

Fellowship Services Office  
PO Box 33577  
Phoenix, AZ 85067-3577  
[www.coda.org](http://www.coda.org)

## **Co-Anon Family Groups World Services**

PO Box 12722  
Tucson, AZ 85732-2722  
520-513-5028  
[www.co-anon.org](http://www.co-anon.org)

## **Codependents of Sex Addicts**

**COSA**

ISO of COSA  
PO Box 79908  
Houston TX 77279-9908  
(866) 899-COSA (2672)  
[www.cosa-recovery.org](http://www.cosa-recovery.org)

## **CoSex & Love Addicts Anonymous**

**COSLAA**

Fellowship-Wide Services  
1550 NE Loop 410, Ste 118  
San Antonio, TX 78209  
[www.slaafws.org](http://www.slaafws.org)

## **Crystalmeth Anonymous**

**CMA**

General Services  
4470 W Sunset Blvd Ste 107 PMB  
Los Angeles CA 90027-6302  
213.488.4455  
[www.crystalmeth.org](http://www.crystalmeth.org)

## **Debtors Anonymous GSO**

**DA)**

PO Box 920888  
Needham, MA 02492-0009  
Toll Free: 800-421-2383  
US Only: 781-453-2743

## **Depressed Anonymous**

PO Box 17414  
Louisville, KY 40217

## **Dual Recovery Anonymous**

World Network Central Office  
P.O. Box 8107 Prairie Village, Kansas, 6620 [www.draonline.org](http://www.draonline.org)

## **Eating Addictions Anonymous**

**EAA**

General Service Office PO Box 8151 Silver Spring ,  
MD 20907-8151  
(202) 882-6528  
[www.eatingaddictionsanonymous.org](http://www.eatingaddictionsanonymous.org)

## **Emotions Anonymous International**

**EA**

PO Box 4245  
St. Paul MN 55104-0245  
Phone: (651) 647-9712  
[www.emotionsanonymous.org/](http://www.emotionsanonymous.org/)



<b>Emotional Health Anonymous</b> San Gabriel Valley Intergroup P.O. Box 2081 San Gabriel, CA 91778 626/287-6260	<b>EHA</b>	<b>Grey Sheeters Anonymous</b> www.graysheet.org	<b>GSA</b>
<b>Families Anonymous</b> P O Box 3475 Culver City, CA 90231-3475 (800) 736-9805 www.FamiliesAnonymous.org	<b>FA</b>	<b>Homosexuals Anonymous</b> Fellowship Services 16506 FM 529 Rd - 115 Box 113 Houston, TX 77095 www.ha-fs.org	<b>HA</b>
<b>Food Addicts in Recovery Anonymous</b> 400 W Cummings Park #1700 Woburn, MA 01801 781 931 6300 www.foodaddicts.org	<b>FA</b>	<b>Methadone Anonymous</b> http://methadonesupport.org/	<b>MA</b>
<b>Food Addicts Anonymous</b> 529 N W Prima Vista Blvd. #301 A Port St. Lucie, FL 34983 561-967-3871	<b>FAA</b>	<b>Marijuana Anonymous</b> MA World Services P.O. Box 7807 Torrance, CA 90504 1-800-766-6779 www.marijuana-anonymous.org	<b>MA</b>
<b>Gamblers Anonymous</b> International Service Office P.O. Box 17173 Los Angeles, CA 90017 (213) 386-8789 www.gamblersanonymous.org	<b>GA</b>	<b>Narcotics Anonymous</b> PO Box 9999 Van Nuys, CA 91409 818.773.9999 www.na.org	<b>NA</b>
<b>Gam-Anon/Gam-A-Teen</b> for friends and family members of problem gamblers Gam-Anon™ ISO, Inc. PO Box 157 Whitestone, NY 11357 718-352-1671 www.gam-anon.org		<b>Neurotics Anonymous</b> See Emotions Anonymous Nar-Anon, for friends and family members of addicts Nar-Anon Family Group headquarters 22527 Crenshaw Blvd Suite 200B Torrance, CA 90505 310.534.8188 or 800.477.6291 www.nar-anon.org	<b>NAIL</b>
		<b>Nicotine Anonymous World Services</b> 419 Main Street, PMB# 370 Huntington Beach, CA 92648 Toll Free: (877) 879-6422	<b>NicA</b>

## Your Help Is Requested



Very few alcoholics have just the one problem. Our disease manifests in various ways. Each individual has to seek the answers to deal with his or her specific issues, and to expand Recovery into all areas of our lives.

We would like to republish this directory at regular intervals with additions, corrections, and deletions.

Send material to:

directory@sponsormagazine.org

Thanks.

**Obsessive Compulsive Foundation OCF**  
PO Box 961029 Boston, MA, 02196 617-973-5801  
[www.ocfoundation.org](http://www.ocfoundation.org)

**Overeaters Anonymous, Inc. OA**  
PO Box 44020 Rio Rancho, New Mexico 87174-4020  
USA

**On-Line Gamers Anonymous OLGA**  
OLGA World Services  
104 Miller Lane  
Harrisburg, PA 17110  
(612) 245-1115

**Parents Anonymous PA**  
Parents Anonymous™ Inc.  
675 West Foothill Blvd., Suite 220  
Claremont, CA 91711-3475  
(909) 621-6184  
[www.parentsanonymous.org](http://www.parentsanonymous.org)

**Pills Anonymous PA**  
[pillananonymous.org](http://pillananonymous.org)

**Recoveries Anonymous RA**  
Universal Services  
Box 1212  
East Northport, NY 11731  
Recovering Couples Anonymous  
RCA  
WSO Office  
P.O. Box 11029  
Oakland, CA 94611  
781-794-1456  
[www.recovering-couples.org](http://www.recovering-couples.org)

**Smokers Anonymous SA**  
See Nicotine Anonymous

**Sexaholics Anonymous SA**  
International Central Office PO Box 3565 Brentwood,  
TN 37024  
(615) 370-6062 [www.sa.org](http://www.sa.org)

**ISO of Sex Addicts Anonymous SAA**  
PO Box 70949  
Houston, TX 77270  
1-713-869-4902  
[www.sexaa.org](http://www.sexaa.org)

**Sexual Compulsives Anonymous SCA**  
P.O. Box 1585  
Old Chelsea Station  
New York, NY 10011

**Sex and Love Addicts Anonymous SLAA**  
Fellowship-Wide Services  
1550 NE Loop 410, Ste 118  
San Antonio, TX 78209  
[www.slaafws.org](http://www.slaafws.org)

**Spender's Anonymous SA**  
[www.spenders.org](http://www.spenders.org)

**Survivors of Incest Anonymous SIA**  
World Service Office  
P.O. Box 190  
Benson, MD 21018-9998  
410-893-3322

**Workaholics Anonymous WA**  
World Service Organization  
Post Office Box 289  
Menlo Park, California 94026-0289 U.S.A.  
Phone: (510) 273-9253  
[www.workaholics-anonymous.org](http://www.workaholics-anonymous.org)



## LISTEN TO PODCASTS?

SPONSOR MAGAZINE is associated with ANONYMOUS REVIEW PODCASTS, which is available through [anonymousreview.org](http://anonymousreview.org).

### VOLUME 1

This volume includes 27 podcasts on AA history, told “in their own words, in their own voices.” These podcasts are free through [archive.org](http://archive.org).

### VOLUME 2

This volume includes 50 portable speaker meetings for the Recovering Alcoholic who needs a meeting, but can't get out to one just now. These podcasts are free through [archive.org](http://archive.org).

Two new series are in production.

# The Peace Prayer of St. Francis

## Original Text of the Peace Prayer

*Belle prière à faire pendant la Messe  
Seigneur, faites de moi un instrument de vo-  
tre paix.*

*Là où il y a de la haine, que je mette  
l'amour.*

*Là où il y a l'offense, que je mette le par-  
don.*

*Là où il y a la discorde, que je mette  
l'union.*

*Là où il y a l'erreur, que je mette la vérité.*

*Là où il y a le doute, que je mette la foi.*

*Là où il y a le désespoir, que je mette  
l'espérance.*

*Là où il y a les ténèbres, que je mette votre  
lumière.*

*Là où il y a la tristesse, que je mette la joie.*

*Ô Maître, que je ne cherche pas tant à être  
consolé qu'à consoler,*

*à être compris qu'à comprendre,*

*à être aimé qu'à aimer;*

*car c'est en donnant qu'on reçoit,*

*c'est en s'oubliant qu'on trouve,*

*c'est en pardonnant qu'on est pardonné,*

*c'est en mourant qu'on ressuscite à  
l'éternelle vie.*

## ORIGIN OF THIS PRAYER

The first appearance of the Peace Prayer occurred in France in 1912 in a small spiritual magazine called *La Clochette* (The Little Bell). It was published in Paris by a Catholic association known as *La Ligue de la Sainte-Messe* (The Holy Mass League), founded in 1901 by a French priest, Father Esther Bouquerel (1855-1923). The prayer bore the title of 'Belle prière à faire pendant la messe' (A Beautiful Prayer to Say During the Mass), and was published anonymously. The author could possibly have been Father Bouquerel himself, but the identity of the author remains a mystery.

The prayer was sent in French to Pope Benedict XV in 1915 by the French Marquis Stanislas de La Rochethulon. This was soon followed by its 1916 appearance, in Italian, in *L'Osservatore Romano* [the Vatican's daily newspaper]. Around 1920, the prayer was printed by a French Franciscan priest on the back of an image of St. Francis with the title 'Prière pour la paix' (Prayer for Peace) but without being attributed to the saint. Between the two world wars, the prayer circulated in Europe and was translated into English. Its has been attributed the first time to saint Francis in 1927 by a French Protestant Movement, *Les Chevaliers du Prince de la Paix* (The Knights of the Prince

SOURCE: LA CLOCHETTE, N° 12, DÉC. 1912, P. 285.



of Peace), founded by Étienne Bach (1892-1986).

The first translation in English that we know of appeared in 1936 in *Living Courageously*, a book by Kirby Page (1890-1957), a Disciple of Christ minister, pacifist, social evangelist, writer and editor of *The World Tomorrow* (New York City). Page clearly attributed the text to St. Francis of Assisi. During World War II and immediately after, this prayer for peace began circulating widely as the Prayer of St. Francis, specially through Francis cardinal Spellman's books, and over the years has gained a worldwide popularity with people of all faiths.

For more information : see the book by Dr. Christian Renoux, *La prière pour la paix attribuée à saint François : une énigme à résoudre*, Paris, Editions franciscaines, 2001, 210 p. : 12.81 euros + shipping (ISBN : 2-85020-096-4). -- Order From: Éditions franciscaines, 9, rue Marie-Rose F-75014 Paris.

Note: Dr. Christian Renoux, is continuing his research on the propagation of this prayer, and is looking for new information about its publication in English between 1925 and 1945, and in all other languages between 1912 and today. Our thanks to Dr. Renoux for permission to publish the Original Text of this very popular Prayer and the history of its origin.



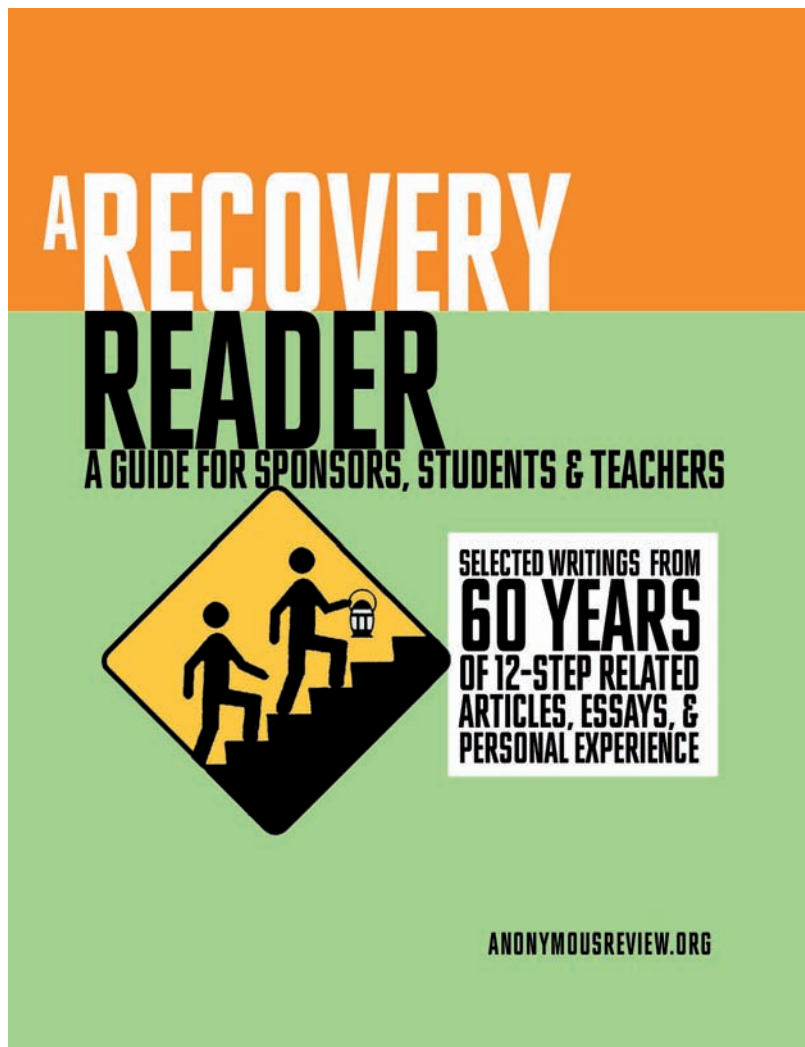
## The Prayer of Father Mychal

This is a short prayer, favored by some speakers to begin their talk, or sponsors to begin work with a sponsee. Some have attributed it to Father Mychal of the NYPD, who was killed in the World Trade Center disaster of 2001, but it may be much older..

*“God, take away everything  
I think I know about you  
and About me,  
and teach me.”*



# A RECOVERY READER



## DETAILS: A RECOVERY READER

**Free Downloads** - <http://reader.anonymousreview.org>

- **Full** with Covers, Art and Class Section 250 pages 10.9 Megs
- **Final** Same, without Covers) 248 pages 10.5 Megs
- **Reduced** without Covers or Art/ Comic Strip 227 pages 2 Megs
- **Minimalist** Without Covers, Art or Class Section 177 pages 1.3 Megs

**NEW:** Beta test ePub edition (text Only) n/a 832 K

**Hard Copy** - Printed & Bound Book (Through print-on-demand with lulu.com)

**Paperback** - Full with color covers \$ 9.75

**Hard Cover** - Full with glossy hard covers \$ 23.25

Today it is possible for the person new to the fellowship of Alcoholics Anonymous to become lost in the myriad of meetings, books, sayings, slogans, and, at times, conflicting suggestions. It is also possible for the person new to reaching out to the newcomer to become confused as to the best approach. **A Recovery Reader**, from the Anonymous Review Podcast, provides a simple and understandable introduction to the fellowship of Alcoholics Anonymous, the Program of Recovery, AND Sponsorship. From there, the book takes the reader through all facets of recovery. Best of all, it does this with a wonderful mix of clear explanations and humor.

In 1938, when the Big Book was written, Bill W. said:

*“Our hope is that when this chip of a book is launched on the world tide of alcoholism, defeated drinkers will seize upon it, to follow its suggestions. Many, we are sure, will rise to their feet and march on. They will approach still other sick ones and fellowships of Alcoholics Anonymous may spring up in each city and hamlet, havens for those who must find a way out.”*

*Alcoholics Anonymous, page 153*

No one could have imagined how large and widespread the fellowship of Alcoholics Anonymous would become. Fearing that they (the original members) would be overwhelmed with requests for help, the book Alcoholics Anonymous was published to provide a concise method of recovery for the lone sufferer of alcoholism. While certainly the book inspired the formation of groups all over the world and has served as the foundational guide for recovery, it could not provide one of the most essential ingredients to recovery, one alcoholic working one-on-one with another alcoholic. The importance of this relationship is borne out in Bill W.'s telling of the story of his encounter with Dr. Bob and the founding of A.A. This relationship between alcoholics would later become known as sponsorship.

The material is laid out so clearly that the newcomer could easily acquaint themselves with all facets of the recovery program, building naturally on the basics to the more advanced aspects of sobriety. For the sponsor, each section is available for individual download and can be easily distributed to sponsees for study and discussion.

For those that find themselves in an area where there may be a limited number of sponsors available, or the sponsor that is overwhelmed by sponsees, ***A Recovery Reader*** includes a section on setting up classes to study the material!

By far, ***A Recovery Reader*** may be the most comprehensive collection of recovery resource material available for the newcomer and old-timer alike!



## What is Your Personal Link to Recovery?

When we were new, we had something that we heard, or something we read, or something our Sponsor told us that made it possible to overcome a hurdle in our early recovery.

Sometimes it was from the Big Book.

Sometimes it wasn't, but it helped. Maybe it was a saying, or a poster, or one of those acronyms where someone take a word and makes each letter stand for something in recovery. (See "D.E.N.I.A.L." in this issue)

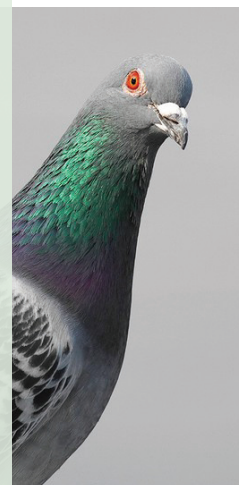
Where is your helping story?

Do you have a few words to pass along to a newcomer you may never meet?

It doesn't have to be beautiful prose, just an honest feeling that you have held because of what you were given.

If you don't feel comfortable writing a full article, write us with the idea and maybe we can connect a couple of people together to share it through the pages of SPONSOR.

Please, become a part of this project by sharing your experience, strength and hope.



Help a pigeon you may never meet. Submit your personal Recovery tool to: [editor@anonymousreview.org](mailto:editor@anonymousreview.org)



## SPONSORING & BEING SPONSORED

# SPONSOR MAGAZINE

Every issue will have an index of articles for all issues to that date. Back issues will remain available through [sponsormagazine.org](http://sponsormagazine.org) (free download eZine) and from MagCloud print-on-demand service.

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**Sponsor**  
MAGAZINE

**ISSUE THREE  
WINTER 2012**

**FREE DOWNLOAD  
\$4.50 Hardcopy**

*“To watch people  
recover, to see them  
help others, to watch  
loneliness vanish,  
to see a fellowship  
grow up about you,  
to have a host of  
friends—this is an  
experience you must  
not miss. ”*

*--Page 89*



#### **IN THIS ISSUE**

**The Capacity to be Honest**

**Being Sponsored  
Believer, Seeker, Agnostic,  
Atheist and Anti-Theist**

**AA in the Funnies**

**Profile of Heroin Anonymous**

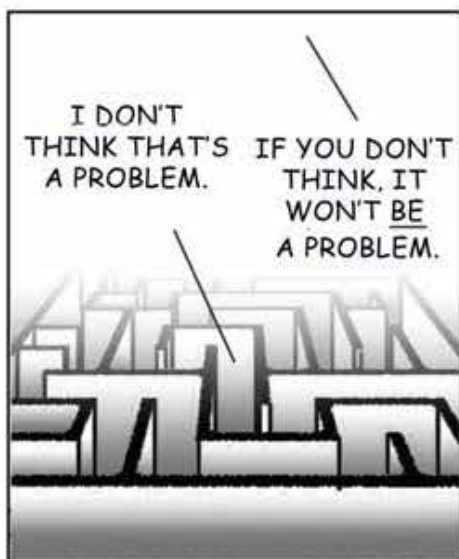
*And More...*



# MAZEING RECOVERY

## DOOM

BY JOE A.







**Sponsor**  
MAGAZINE

ISSUE NUMBER 3

MAY 2012

Free Online at [sponsormagazine.org](http://sponsormagazine.org)

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**PUBLISHER**

Joe A., Raleigh, NC

**EDITORS**

Rich T., Cary, NC

James W., Garner, NC

## WHAT IS A SPONSOR?

A Sponsor is a member of a 12-Step Program who has experience with the Steps and Recovery, and willing to share that experience, strength, and hope with the newcomer, or with the returnee who is seeking Recovery.

**SPONSOR MAGAZINE** is an independent publication and is not affiliated with, not approved by, nor endorsed by, Alcoholics Anonymous World Service Office or any other organization. Opinions expressed herein are the opinion of the individual authors and not an official position by the editors or publisher.

Take what you need – leave the rest.  
Or keep it handy - you may need it later.



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# SPONSORING & BEING SPONSORED

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## EDITORIAL

# The Changes



Change is required at all levels of the 12-Step Program. Like personal recovery, so projects oriented toward recovery must also face changes. We are not required to like the changes.

The Third Issue of SPONSOR MAGAZINE is arriving much later than intended. It was because of real life-and-death issues. Specifically my father, after five years in medical facilities and 8 months in Hospice, died. Getting there was not much fun.

But he died 5 days after reaching his 51st year of sobriety.

He had the experience of visitors from his family, old friends and comrades from his ship in WWII. He got to hear voices from far away on the phone, read the cards people sent and know that, in his recovery his family had been restored to him as far as was possible.

He achieved a goal in sobriety, to die in his sleep without a struggle or suffering.

And he is missed.

Taking care of his business - becoming the "responsible party" for his affairs - took up most of my time during that period. "Sponsor" is the root of the word "Responsible" so, in a way, I became my father's Sponso for his final days.

But he died without a will and the drama continues.

My family and I are glad that he is not suffering and is out of pain.

The change allowed me to get back to work with this issue of Sponsor and to start work on the next two.

The decision was made to stop dating issues. All of them will continue to be available on the internet and identification through issue number should be sufficient.

We may have to reexamine the project in terms of cost. We do not charge for the information, the print-on-demand services have their own charges (plus tax and shipping), but the project has never met its Seventh Tradition goal of being self supporting.

We will keep going for as long as possible and hopefully will leave some valuable information to the drunks who follow us.

To celebrate the return to publication, a whole new graphic approach was decided upon. Hope you like it.

Two more issues are planned. What happens after that will depend on whether or not readers submit articles for future issues, and if we can afford to cover minor costs of production.

One day at a time. Just like we were always told.



## CONTRIBUTOR'S GUIDELINES

You are invited to contribute your article, artwork, photographs, poetry, jokes, anecdotes, or something we didn't think to include.

We have six divisions each with at least one article in every issue. Target one of these areas for your submission.

### FOR THE NEWCOMER

### FOR THE SPONSOR

### FUN IN RECOVERY

### ON SPIRIT

### CONNECTIONS & RESOURCES

### HISTORY (12 STEP PROGRAMS)

### ANONYMITY

Articles are published without attribution. Author retains all copyrights and intellectual property rights. Contact the publisher if you need to communicate with an author for reprints or questions.

Letters of comment may be published later and can be attributed by First Name/Last Initial convention for people writing from within the Program, full name for letter writers completely outside 12-Step Programs.

### FORMATS

Articles should be submitted as:

- a) *Content of an email;*
- b) *Attached as a plain-text document; or*
- c) *Attached as an RTF document to preserve your formatting. Articles should be under 1200 words, up to 3500 words for the History section.*

Art, photo, or graphics should be submitted as high-quality JPG or PNG format at 300dpi. These should be in RGB mode. If you don't know what that means, don't worry about it. If your format is too large to email, write the editor for other arrangements.

Art or Articles should be attached to eMail. Contact the editor if you have questions. [submissions@sponsormagazine.org](mailto:submissions@sponsormagazine.org)

# Capacity to be Honest?

In the opening of Chapter Five in the Big Book (Alcoholics Anonymous), they say many things. One of them is that “There are those, too, who suffer from grave emotional and mental disorders, but many of them do recover if they have the capacity to be honest.”

Sounds hopeful, but what is the “Capacity to be Honest?”

A friend says in meetings that you cannot get “honest”. You stop lying. Honest is what is already true. We try to control what people think by hiding the truth.

Alcoholics (and addicts) are notorious for lying and they lie much better than “normal” people. We believe the lies are based in fear – fear of how a “truth” can be used as a weapon. There is a particular problem when the alcoholic/addict is asked a question and given no idea why the question is being asked. It can be something trivial, such as “what kind of gum are you chewing,” or something important.

## When Do We Lie?

An alcoholic/addict will lie by reflex, even when telling the truth would help them or give them some benefit. Most lies will fall into one of the following categories.

## The Basic Lie

The first lie is when you know that what you are saying is not what is true. It does not matter if you are trying to avoid consequences, or control someone else’s reactions to what is true. The questions are familiar and the lies used to answer them may be just as familiar.

*“I didn’t do it.” (You know you did it.)*

*“I didn’t take it.” (You know you took it.)*

*“I was at my mom’s.” (You were at your girlfriend’s.)*

*“Someone stole my money.” (You know where you spent it.)*

*“I don’t know where it is.” (You know exactly where it is.)*

These lies are as wrong as any other lie, but we try to convince ourselves that these lies aren’t that bad; . Or that it isn’t the Questioner’s business – that they have no right to ask.

## The Inventive Lie

Another lie is when we do not know the answer, but make something up that we think will satisfy the person asking the question. We often tell ourselves this is for their benefit, – to keep them from getting upset, – but it is almost always for some self-serving reason.

*“Oh, that was last year.” (You have no clue as to when it was, whatever it was.)*

*“My uncle did that.” (You have no idea who did it, or at least know your uncle had nothign nothing to do with it.)*

*“I saw it.” (You know you didn’t see anything.)*

*“I’m so sorry.” (You may be sorry you were caught, but not for what happened.)*

## The Self-Lie

Another lie is when we say something we believe is true, which. We think it is exactly the right thing to say., We are lying



to ourselves. We believe that we mean what we are saying even when what we believe has no basis in fact, no evidence from previous actions, and it outside our control.

*"I will be there at 3:30PM tomorrow afternoon." (You may mean it, but if you do not show up when you said you would, you lied.)*

*"I'll never do it again." (You may mean it when you say it, but you then do the it again.)*

*"I will help you clean out the storage space." (You never show.)*

*"I'll pay you out of my next check." (You intend to, but by the time you get that check you have already come up with a good reason why you won't pay it, and why they have no right to expect you to give them your money.)*

## Little White Lies

Most people believe that it is all right to tell "A Little White Lie." We like to tell ourselves we are doing something good for the person hearing our lie, but when examined we find that what that we are protecting is ourselves.

There is no such thing. Lies are lies., tThey start at bright orange and work their way to the deepest, darkest lie you can imagine.

## Making It a Lie

If you say you will do something, but the events change and you are unable to do it, your made a lie of something you thought was true, or wanted to be true, or intended to be true. It becomes a lie. Everyone has events that may prevent them from fulfilling a promise, or a commitment, but alcoholics/addicts will take a real situation and expand on it to make it a really good reason why they didn't do what they say. They make the problem bigger., tThey

increase the numbers of people or time or distance.

They can take a simple commitment, decide not to do it, look for a good reason the other person will have to accept (because it is such a good reason), then make it better by increasing the magnitude, the number of people, the amount of time, and the distance.

They become self-righteous and angry when they have their new, bigger, better lie, being called a lie.

And an alcoholic/addict is never so angelic and outraged as when someone calls their lie a lie.

*"How DARE you..."*

## When are we We Lying?

They are lies, even when you thought you telling the truth at the time.

When you say you will do something, thenand then do not do it, it is a lie.

When you say you will not do something, thenand then you do it, it is a lie.

When you come up with a reason to ignore a commitment, you have made a lie out of something that was previously true.

When you tell a Little White Lie, it is a lie.

## What the Words Mean

At Dictionary.com it says:

*true – adjective*

1. *being in accordance with the actual state or conditions; conforming to reality or fact; not false: a true story.*
2. *real; genuine; authentic: true gold; true feelings.*
3. *sincere; not deceitful: a true interest in someone's welfare.*

It doesn't matter if it is a truth we like, or one that we agree with - - it only matters that it is true.

So what gets in the way of the truth?

A Lie. But what is the Lie? The same source defines a lie as a noun and as a verb. There are some definitions that do not relate to honesty, but the definitions that concern our honesty are:

*lie – noun*

1. *a false statement made with deliberate intent to deceive; an intentional untruth; a falsehood.*
2. *something intended or serving to convey a false impression; imposture: His flashy car was a lie that deceived no one.*
3. *an inaccurate or false statement.*
4. *something that is deliberately intended to deceive*

*verb (used without object)*

5. *to speak falsely or utter untruth knowingly, as with intent to deceive.*
6. *to express what is false; convey a false impression.*

*verb (used with object)*

7. *to bring about or affect by lying (often used reflexively): to lie oneself out of a difficulty; accustomed to lying his way out of difficulties.*

Throughout the Steps and the Program, we are called up on to participate in the leveling of Pride, the reduction of Ego, and discovering a new way of life.

Telling the Truth is an ego-defying act.

*“No one among us has been able to maintain anything like perfect adherence to these principles...”*

Joe A., Raleigh, NC



## D.E.N.I.A.L.

For many years, people in AA and the other 12-Step programs have turned words into an “acronym” - – a literary device where each letter in the word becomes the first letter of a word. For example, “WHO” with the United Nations stands for World Health Organization. For divers, “S.C.U.B.A” stands for Self Contained Underwater Breathing Apparatus.

A common acronym heard in AA Meetings is “D.E.N.I.A.L.” Which Stands for:

**D**on’t

**E**ven

**N**otice

**I**

**A**m

**L**ying

In the most common reading at the beginning of most

12-Step Meetings, “How it Works” it says:

*“Those who do not recover are people who cannot or will not completely give themselves to this simple program, usually men and women who are constitutionally incapable of being honest with themselves. There are such unfortunates. They are not at fault; they seem to have been born that way. They are naturally incapable of grasping and developing a manner of living which demands rigorous honesty. Their chances are less than average. There are those, too, who suffer from grave emotional and mental disorders, but many of them do recover if they have the capacity to be honest.”*

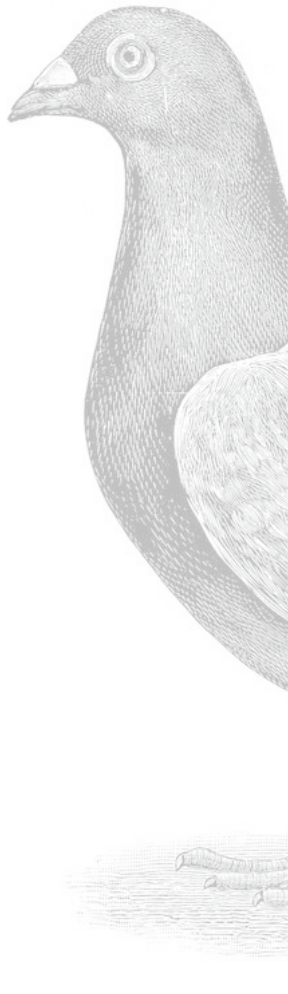
Page 58

Lying has become a reflex for answering questions, getting out of a jam, or creating a little insulation when you don’t know exactly why you are being asked a question. An alcoholic/addict will lie by reflex, even when telling the truth would help them or give them some benefit.

At one time the necessary requirement for membership was “an honest desire to stop drinking.” In the Third Tradition, the word “honest” was removed because ~~most people who come into the Program have no idea what “honest” means.~~



# Being Sponsored



**F**aith without works is dead, they say. But so is work without faith. When you choose a sponsor it means nothing unless you decide to actually use that Sponsor to help you progress in your Recovery.

## What's Your Part?

Do you tell your Sponsor when you are confused or do not understand something in a meeting or something from the Big Book?

You aren't expected to know everything and even people who have been around for years are still exploring the meaning of all of the resources available. Sometimes the confusion can be eliminated by something as simple as opening a dictionary to understand exactly what was meant by a specific word. Other times understanding will come after extensive discussion with your Sponsor and the other people in Recovery that you have added to your Network.

Do you keep looking, even when you think you have already found an answer?

Many of us stop looking once we get an answer we are happy with, but life is about change. As things change we need to find the right answer for the day – the answer that was good enough for our first few months in recovery may no longer be adequate. You do not give an eighth-grader the same test you give to a kindergartner, and the Eighth Year of Recovery may have more complex answers than the Newcomer seeking his/her 90-day chip.



## Why are They Called Pigeons?

Although they are called different things in different areas – “Babies” on the West Coast, while others choose to follow Bill W’s, preferred “Protégé” – Dr. Bob spent his drinking career among people who used the phrase “pigeon-eyed” to indicate someone who was so drunk they could not see to find their own way.

In the Northeast, it became popular to explain that the phrase came from pigeon racers who learned that no matter how much they loved their pigeons, no matter how much they cared for them, the birds would still crap on their benefactor, much like a newcomer to AA.

But for Dr. Bob it was a very affectionate term, showing someone who was beat down, vulnerable and in need of a reliable guide. It was in this sense of being a trusted servant that Dr. Bob frequently called his sponsees “pigeons”.

Therefore, we call on the spirit of Dr. Bob’s service to carry this message to our modern pigeons, who are just as lost and unable to find their way as Dr. Bob’s early pigeon-eyed prospects.

The key to the service we bring to pigeons is the sharing of Experience, Strength and Hope, which is exactly what Sponsor Magazine tries to do. There are other, official channels for such sharing, but we want the members of all 12-Step Programs to benefit from the sharing of sponsors across time and across the spectrum of 12-Step fellowships.

Your sharing may be exactly what someone needed to hear, even if you never meet that confused and questioning pigeon.

Do you have a piece of art, a poem, a saying, a short essay or a teaching story to share?

Please do what you can to reach a future pigeon.



# Believer, Seeker, Agnostic, Atheist, and Anti-Theist

## Who's Who and What's the Difference

**L**anguage evolves. Over time, a word will gain a meaning in popular use long before it is adopted by academics.

Several words in common use around AA create a good deal of confusion. This article defines the four most common words related to individual spiritual outlooks and proposes a new word to offer some clarity to the discussion.

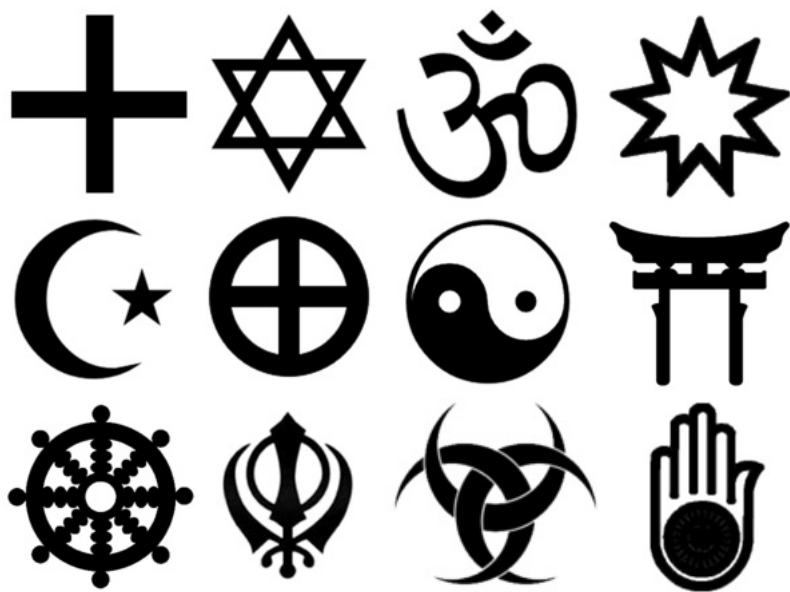
When someone who does not hold a belief attempts to explain the belief, the result is filtered through the speaker's own belief system. A Believer defining an Agnostic is much the same as a banker explaining Communism.

## Purpose

The purpose of this article is to introduce a fourth position in the area of personal belief. Atheists and Agnostics have too often been described by believers, and are sometimes perceived as arrogant and condescending. Believers have been described by anti-theists, which could be called the arrogant describing the blind. All confuse their own positions with what should be true for others. This mistake ignores the fact that the very personal failures that brought us into recovery, and most of our other failures as well, have been the result of our brain and its judgments. We are tempted to re-define others within our own terms and then respond to what is actually our own internal creation - instead of simply dealing with the other person where he or she is.

Our growth is dependent on a belief in "a power greater than ourselves." This belief evolved in 12-Step groups beyond the initial religious limitations of the Protestant and primarily male Christian group where

it began. When the focus was changed from the Christian God to "a Higher Power," it became possible for newcomers to address their immediate challenge – alcoholism, drugs, behaviors, etc. – without having to jump through the hoop created by the be-



*Symbols of some recognized religions from Wikipedia.org.  
Members in Recovery may have one or none of the above, or a blend  
according to their personal understanding of a "Higher Powers".*



lief that “You must start where I have arrived after much work” of those with longer recovery. It made it possible for newcomers without a religious background to partake of the blessings of recovery without any additional requirements imposed by religious dogma.

Recovery is often not a return to a previous state, but delivery to a completely new experience of being part of a greater reality, a larger community, and the embrace of a non-physical reality we all share.

When I speak of “non-physical” reality, it is an attempt to frame all five of these positions with the context of emotion, compassion, and the expression of our highest natures. Love is irrational, but love is experienced. The compassion and impulse of an individual to charge into a burning building to save a stranger, at the risk of his or her own survival, is irrational. To some extent, the willingness to sacrifice for our own children actually works against personal benefit and sometimes our very survival.

But all of these are real, despite the lack of rational motive.

The “Higher Power” is open to personal interpretation. Believers tend to pre-determine that it must mean a deity or separate intelligence and define all other views from that viewpoint. Agnostics tend to pre-determine that any teachings or discussion can only arrive at the point where the Mystery outweighs the beliefs of the teaching. The atheist maintains that it can all be accepted without a defined intelligence above the human level and that any human attempt to describe that reality must fail to provide a complete comprehension. The most strident anti-theist would be hard pressed to argue that they are greater than a hurricane or a wild fire, but hold that all actions and processes must be subject to rational analysis. The seeker keeps looking for the answers and may or may not arrive at one of the other positions.

Each is ultimately doomed to frustration when they have not made someone else conform to their own position within the continuum of faith.

## **Believer**

This word is commonly understood to mean anyone who subscribes to a set of beliefs. This can involve any of the world’s religions or a newly-devised faith. The key is the commitment of the individual to a defined belief system and its attendant rituals, doctrines, and practices.

At the core of the believer is a conviction in a defined deity or god (by whatever name) and the traditions, scripture, and practices of a specific religion.

People involved in a formal religious life – Christians, Muslims, Jews, Hindus, etc. – are classified as believers.

## **Seeker**

A seeker is someone who has not yet settled on a specific set of beliefs, but who does have faith that there is a belief appropriate for them. Seekers tend to try a variety of existing beliefs and conduct research to locate a system in which they can believe. Such beliefs may not be part of a specific or recognized religion, faith, holy text, or doctrine. It can be a personal mix of beliefs that are expanded or reduced as the seeker sees fit.

Many seekers continue to search for new ideas after they appear to have settled on a given set of beliefs, and some even cycle continuously from one belief system to another.

## **Agnostic**

The word ‘agnostic’ creates confusion because it is usually defined by someone other than the agnostic himself. The definition that commonly arises in such cases is more properly applied to the seeker.

The word is based on the Greek “gnosis” (NOS-iss) which means “knowledge”. In the Greek language, the prefix a- before a word adds the meaning “without”. “Agnostic” (AG-noss-tick) thus means “without knowledge.”

Most Agnostics will tell you that they believe the reality of “god” of whatever definition is beyond the ability of the human mind to comprehend. Sayings like “any God small enough for me to understand is not big enough to do the job” or “I cannot hold the ocean of god in my teacup of a brain” are sometimes used to explain their thought system.

Agnostics are content to function based on codes, behaviors, practices, and customs that do not involve a deity while also not necessarily ruling out the existence of one.

## **Atheist**

The word “atheist” is derived from the Greek word “Theos,” meaning “deity” or “god,” and serving as the foundation of words like “theology” (the study of religion). “Atheist” therefore means “without a deity” or “without God”.

Technically, an atheist believes there is no deity to be worshiped. Most scientists or people believe science’s explanations would qualify as atheist, although many hold sets of beliefs (are believers) without seeing conflicts between religious doctrine and scientific theory.

The Buddhist religion can be considered both Agnostic and Atheist; it is not a religion in the believer’s sense discussed earlier. It is more an ‘approach’ or philosophy to a spiritual life. You can find devout members of several formal religions who also maintain various Buddhist practices, such as Buddhist and Christian, Buddhist and Shinto, Buddhist and Confucian. People can subscribe to set of practices, morals, and beliefs - with or without a supreme

deity - according to their personal practice.

More confusion can be created because Buddhism is very flexible and does not disbelieve other faiths - – Buddhism has retained local belief systems (demons, goddesses, etc.) while adapting to new cultures which causes outside observers to think that Buddhism in Europe or North America hold the same belief of these deities held by Buddhists in Nepal or Southeast Asia. This is not necessarily the case.

## **Anti-Theist**

This is not a recognized word and is being proposed to define an observable set of beliefs. With the Greek base “theos” and the prefix “anti-” meaning “against” or “in opposition to”, this new word is intended to mean a belief that not only maintains there is no deity or god, but actively opposes or works against the belief in such a deity by others.

Anti-theism is sometimes referred to as “Militant Atheism” in the press and has become the most publicly known face of atheists, particularly the branch known as the “New Atheists.” Anti-Theists often adopt the same intolerant attitudes as militant believers, seeking to change the personal beliefs of others to conform to what they believe.

Anti-Theist, as a word, is proposed to separate the personal non-deity belief system from the more strident approach of controlling the personal beliefs of others.

Even the most virulent anti-theist can proceed in recovery by simply admitting to the rational fact that there are forces greater than himself or herself. They do not walk out during the hurricane to tell it to stop; they do not run under the falling tree to prove they are more powerful. Rational thought can place them in their proper place in natural existence, even without acknowledging any sort of supernatural “intelligence”.

## Surrendering the True-False God

The real purpose of this essay is to open up the concept of Willing Submission – to remove our Brain as the object of worship. People take thoughts emerging from their own brains as divine revelation, regardless of the amount of evidence of the failure of that brain to come up with a simple plan for successful daily living.

People express their belief in the Brain with daily language and attitudes related to intelligence, their own or someone else's. "He's so smart..."; "She's a genius..."; or "They're dumber than a bag of hammers..."; are some examples. All are said with a level of emotional attachment to the value of a "good brain" or the deficit of a "small brain".

But many of the greatest brains have been unable to live successfully, whether they turned to addictive substances or behavior or not. Many intelligent people that enter Recovery 'think' their way back into the bars and behaviors that defeated them.

And many "stupid" people have simply done what the steps and the Big Book say, end their relationship with their addiction, and begin to live functional, reasonably happy lives.

The concept of Willing Submission is common to all of the major faiths. You submit to the Deity, the doctrine, the teachings, the morals, or other definition of how a person should live in their daily life. The word "Islam" translates as "the Surrender". Buddhism requires a surrender of the Ego to end suffering. Christianity teaches submission and obedience to the manifestations

of authority inherent to that particular belief system – the church, Bible, pastor, teacher, husband, etc.

Willing Submission creates the possibility of living without giving in to lusts, cravings, desires, and distortion. No one performs perfect submission, but the effort to attain that state provides a foundation for better, more responsible behavior.

A Believer or Agnostic may follow the required submission to the code of behaviors dictated by their faith, seeing them as Divine Law or requirements of the faith. An atheist or anti-theist may admit they live under the "Laws of Nature" or the "Laws of Physics" and it will be sufficient to move them forward in Recovery.

Determine the definition of your own Spirituality, your relationship to the non-physical realities of love, emotion, and compassion. Follow the dictates of the moral code to which you subscribe, whether you feel they are divinely commanded or rationally extracted. Take the time to express your truth – your fear or appreciation or desire for direction – and it will not matter if you call it "Prayer" or "Deep Thought". Sit quietly and experience calm and it does not matter if you call it "Meditation" or "Contemplation".

It need matter only to you, and you can allow others to wrestle with the question of where they fit in the continuum of spiritual reality. Each must accept that their own mighty brain is not the object of worship but that the reality of the world as an expression of God's Creation or Natural Forces is greater than our limited Brain will ever fully comprehend.





# Atheism, Moral Psychology, and the Deus Non Vocatus in Early Alcoholics Anonymous

## A Non-Theistic / Atheistic Way Of Working The Twelve Steps: William E. Swegan

by Glenn F. Chesnut

William E. Swegan (Sgt. Bill), in *The Psychology of Alcoholism*, Chapter 18, "Recovery through the Twelve Steps," explains how some early AA's (like himself in the 1940's and 50's) successfully worked the steps from the standpoint of a truly dedicated ethical humanism.

### **STEP 2. "CAME TO BELIEVE THAT A POWER GREATER THAN OURSELVES COULD RESTORE US TO SANITY."**

Bill Swegan's Higher Power here is the laws of nature, the healing forces within nature which can return our minds to sanity and reason, and the very rationalistic idea of the power of truth and honesty which gives us the power of understanding other people with more compassion for their differing points of view.

"I cannot fight universal laws and principles and succeed. The basis of these principles is all-powerful, and everything in the universe is subject to them .... Some who come into the twelve step program object that if something cannot be touched or felt,

it cannot exist. The law of gravity also cannot be touched or felt. But no human being can throw a baseball up into the air so hard that it will float up there in the air and never come spinning back down. As a baseball player, I had to learn how to throw a baseball with the right velocity to make it come down at the right place and the right level, and this required learning to work with the law of gravity instead of thinking I could just ignore that rule of nature. We are surrounded by powers and forces greater than ourselves at all times."

"The power we are searching for here cannot be touched or felt directly, but it is a Healing Power which is capable of restoring our sanity, which we can see at work in the lives of those who have already been working the twelve step program. It is the power of truth and honesty itself, but it is also the power of compassion and understanding. If this step is carried out properly, those who work it first begin to incorporate within their internal makeup the positive feeling that they are not alone any more. Fear then begins to subside."

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by permission.*

### **STEP 3. "MADE A DECISION TO TURN OUR WILL AND OUR LIVES OVER TO THE CARE OF GOD AS WE UNDERSTOOD HIM."**

"We must notice the phrase 'as we understood Him,' which means that if traditional religious language makes no sense to me, I am free to think of this Healing Power of truth, honesty, compassion, and personal transformation in ways that do make sense to me. Even now, well over fifty years after I first got sober, I do not feel comfortable with heavily religious language, because I still do not understand it (even though I gladly allow those in the program who do understand it to talk about their higher power in that way). You will notice that when I first came into the A.A. program, my own spirituality centered around the spirit of helping and caring for others and saving human lives, which I used to replace my old spirit of egocentrism, anger, and selfishness. That simple decision (another key word which appears in this step) allowed me to get sober and stay sober, and begin living harmoniously with the universal principles of nature."

### **STEP 5. "ADMITTED TO GOD, TO OURSELVES, AND TO ANOTHER HUMAN BEING THE EXACT NATURE OF OUR WRONGS."**

In his discussion of this step, Bill Swegan completely omits any reference to God, and it is also not described by him as a "confession" in the more religious sense of that word. Instead, his principal emphasis is upon restoring positive communications with other members of our families, especially when we are feeling extremely guilty about the harm we did to them while we were drinking.

"It is an arduous task indeed to establish positive communications with another person when I have in fact been feeling guilty about the harm I caused that other person. But defective communications cause continual frustrations, and are the

source of continuing conflicts, particularly in the immediate family. It is traumatic for alcoholics to talk over some of the events in which they have been involved with their own families. Some alcoholics seek a 'geographical cure' by walking out and fleeing from their families, rather than attempt a positive resolution of the differences which exist in their homes. The hurt done by fleeing becomes more acute, the closer the ties are in the family."

### **STEP 6. "WERE ENTIRELY READY TO HAVE GOD REMOVE ALL THESE DEFECTS OF CHARACTER."**

On the surface, Bill Swegan sounds more religious here than in his discussion of any of the other steps, but we need to remember that when he speaks of "coming to terms with the power of God, as we understand Him," he means the laws of nature, the healing forces of nature, and the very rationalistic idea of the power of truth and honesty to restore our minds to sanity and reason.

### **STEP 7. "HUMBLY ASKED HIM TO REMOVE OUR SHORTCOMINGS."**

In Bill Swegan's discussion here, he does not talk about asking God for anything. What he does do is to recommend that we practice humility, which he describes in rationalistic terms as "the willingness to learn."

### **STEP 11. "SOUGHT THROUGH PRAYER AND MEDITATION TO IMPROVE OUR CONSCIOUS CONTACT WITH GOD AS WE UNDERSTOOD HIM, PRAYING ONLY FOR KNOWLEDGE OF HIS WILL FOR US AND THE POWER TO CARRY THAT OUT."**

The key phrase here is Bill's statement that "It seems easier for alcoholics and addicts to fight God than to fight their illness." His central message here is that we need to quit fussing about religion all the time, and start working on fixing what is wrong with our alcoholic minds, which is what is

causing us all our real troubles.

Bill's Higher Power here is not a personal God figure, but a set of "spiritual concepts," that is (for him at any rate) the laws of nature, the principles of reason, and so on. We need to meditate and think about the importance of learning to trust that there are logical solutions to all of our truly important problems.

But even more important, "faith and trust in oneself is ... essential to progress in the program." As an alcoholic, I have all too often come to believe that my life is doomed, that I will never find happiness or any kind of a good life, and that it is pointless to try to act logically and responsibly because "the world is against me" or "God is against me" -- when the REAL PROBLEM is that I have lost faith and trust in myself. All too many alcoholics feel "programmed for failure," and plagued by continual self-sabotage, where every time they come to the brink of success, they are driven by some sick need to destroy everything.

So one of the most important keys to recovery for most alcoholics is to give them hope and restore their self-confidence. For Bill, effective daily meditation needs to include things like self-affirmations and continual re-affirmations that it is all right for me to be successful and to feel good about myself.

## CONCLUSION

Nothing in all of this is incompatible with belief in a loving personal God who always takes care of me and will never let me or my family come to any hurt or harm, and Bill Swegan never attacks people who want to believe that.

But he does insist that I do not have to believe that in order to work the program successfully, get sober, and find true serenity and a good life.

When his mother died when he was a small child, when the bombs were dropping on him and his best friends at Pearl Harbor on December 7, 1941, and at a number of other times in his life, Bill Swegan did not believe that it was rational or realistic to believe in a supernatural power who would guarantee that he and his loved ones would never die or be injured. He had learned better than that, at first hand.

And Bill's private observation to me was that people who claim to believe in a personal God and talk about that all the time, but who refuse to do a real fourth step or do the other things he is talking about here, never in fact end up feeling good or achieving any real serenity. They seem to spend all of their time obsessed with fear and resentment, and attacking other people and attempting to start needless quarrels with everyone around them.



## Alternative Readings of "GOD"

### in Alcoholics Anonymous

Individual members may have issues with any of the religious origins and customs within alcoholics anonymous. These may be because a pride to turn any such discussion into an intellectual exercise, or an argument the newcomer can manipulate. It may come from a neurotic need to defy all authority and authority figures, real or imagined. It may be because of previous experiences with individuals or groups who have used the traditional meanings to gain their own means, do damage or simply use a Religious guise for some personal abuse.

Many newcomers who have such problems may be relieved that such objections were easily overcome those who came before by turning GOD into an acronym. It has meant "Good Orderly Direction" for some. For others it was the "Group of Drunks" - the members in AA who had stayed sober when the newcomer could not. This substitution is mentioned on Page 107 of the book **Twelve Steps and Twelve Traditions**.





# AA In the Funnies

**AA** has always existed within the context of the culture in which it finds itself. Just as today's AA incorporates the Internet, texting, and a variety of popular media, in the 1940s Americans turned to the comics - the "funny pages" - for their ongoing entertainment.

In 1948 the popular strip "Wash Tubbs" (Later known as "Captain Easy") introduced a new generation to the use of AA in the ongoing struggle with alcoholism.

The strip carried the story of a lost man trying to reunite with his daughter from a brief marriage in England during the war.

## Les Turner's "Wash Tubbs" Redeems A Drunkard

By Ernest Lynn  
NEA Staff Correspondent  
CLEVELAND—On the comic pages of The Evening Citizen and some 600 other daily newspapers in the United States and Canada this month, a seemingly hopeless drunkard named Gig Wilty finally won his long fight to redeem himself, a fight that ended in his rehabilitation as a member of Alcoholics Anonymous.

This was the wind-up of one of the most unusual continuities in comic strip history. A brainchild of "Wash Tubbs" artist Leslie Turner, the Gig Wilty story prompted unprecedented letters of praise all the way from Waterville, Me., to San Diego, Calif.

Gig Wilty was no old-timer on the comic pages. He came to life in the "Wash Tubbs" sequence that began last January, and as his plight as a skidding drunkard began to unfold in The Evening Citizen and other papers, there was some apprehension among editors. For 25 years, the cartoon has been a top favorite among the comics issued by NEA Service, and while "Captain Easy" has overshadowed the title character in recent years, it has been mostly a comedy-adventure strip.

But the letters that began to roll in from readers soon dispelled any doubt over the place of such a story on pages normally reserved for high adventure, mystery and gags.

From Portland, Ore., a member of A.A. wrote: "I know of at least five hopeless alcoholics you have saved through your comic strip in the Oregon Journal."

From New York, the Alcoholic Foundation reported numerous inquiries about the sequence as it appeared in the World-Telegram, and added: "We feel that it is far-reaching in its effects and has great possibilities."

An A.A. member in Canton, O., wrote: "Gig Wilty may go way beyond your original design for him as a comic strip character. His name may become synonymous with Alcoholics Anonymous and his experience may influence hundreds, if not thousands, of alcoholically sick people to take



THE CRISIS—While his motherless daughter Cathy prays and his protector, Captain Easy, sleeps, Gig Wilty faces the problem that haunts most newly-reformed alcoholics.

heed and heart and inspire them to seek their physical, mental, social and moral rehabilitation. You rightly deserve an Oscar for producing the most interesting and educational comic strip in the newspapers today."

A minister in Butte, Mont., wrote Turner that "I am going to pray right along that God will use your pictures to help a lot of men who need restored courage and a new lease on life."

The only woman member of A.A. in a small Oklahoma town ended her letter of praise to Turner with the question: "Are you, too, a member?"

Cartoonist Turner is no A.A. himself, although he has met a number of people around his home in Orlando, Fla., who are. Last winter, as he listened to some of their frank stories, he sensed the makings of a good story to tell in his own medium. Before he roughed in a single panel, however, he did one of the thorough research jobs that stamps all his continuities—no matter how much comedy they contain—with authenticity.

A Texan by birth, 50-year-old Leslie Turner began drawing in high school. He started making money with his talent in his freshman year at Southern Methodist University. He wanted to be a cartoonist, but before he achieved

that aim he had become a successful illustrator working for some of the top magazines in the nation. Then, in 1937, Turner joined NEA, working on the production of "Wash Tubbs," gradually taking over more and more of the work until, today, he does it all.

When he was through researching, no A.A. had anything but praise for the story. Many a member recognized such true episodes as the one about the member who thought he'd try just one drink in a glass of milk, then wound up back on skid row.

The response to the story of the drunkard's reform prompted many papers to editorial comment, such as this from the Bismarck, N. D., Tribune:

"It is one of the odd things of human nature that a story seriously told is often not widely read. Through the medium of 'Wash Tubbs,' a so-called 'comic strip,' the truth about alcoholism is being told to more people than would ever learn it through more serious mediums. . . . Thus a simple little comic strip, something we usually think of as a light means of useless entertainment, serves a missionary's purpose. By the time the story of Gig Wilty has been told completely, lots of righteous people may look about themselves and see real-life men

and women who could use a little of the friendly help Gig Wilty is getting to whip a curse!

In Denison, Tex., the A.A. chapter's letter to Turner prompted a front-page story in the Denison Herald. The Gig Wilty story, they said, "has done more to create a sympathetic understanding of the alcoholic's problem than volumes of printed words could achieve. While the value of your contribution to this problem is indeed great to your adult readers, its far-reaching effect and influence on the minds and characters of your young readers is certainly truly inestimable. We truly believe that you have done much to offset the recent criticism directed at 'comic strips' in general and a wonderful service to potential alcoholics in particular."

And in Greenville, Miss., the Delta Democrat-Times put its thoughts this way in an editorial: "... Comic strips can render an invaluable service to the public when their creators are so inclined. Don't lump all comic strips together. When comics are indicted as an evil influence, keep 'Wash Tubbs' in mind. He's doing what few real people can do. He's spreading the word about problem drinkers in the place where it will do the most good: To our children."

The editorial is reprinted from the Ottawa Evening Citizen, published Wednesday May 25, 1949

### THE BACKSTORY -

During WWII Captain Easy helped bring a little girl from England to find her father. Later the father is found working in an oil field and deep into Alcoholism. Captain Easy knows some people who can help him back to being who he should be...

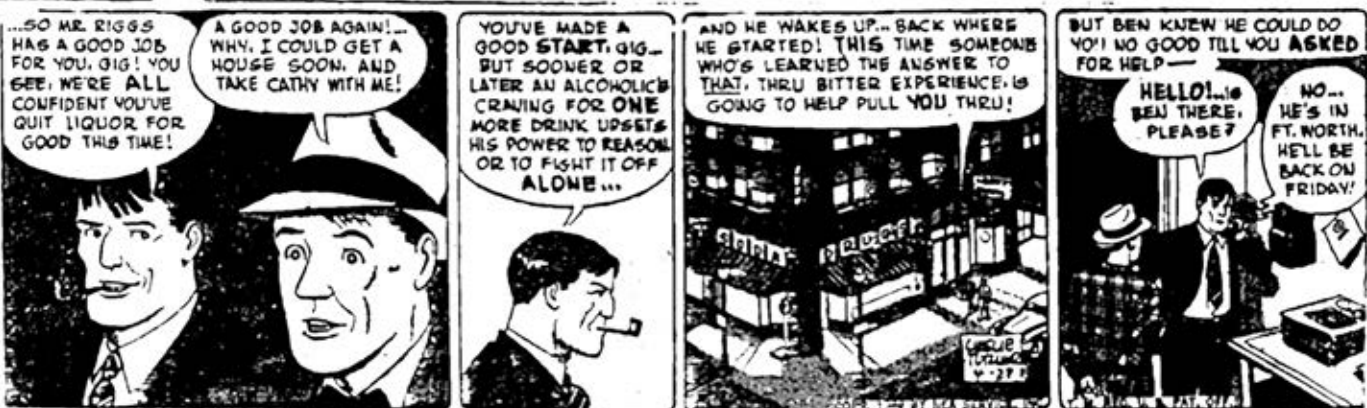
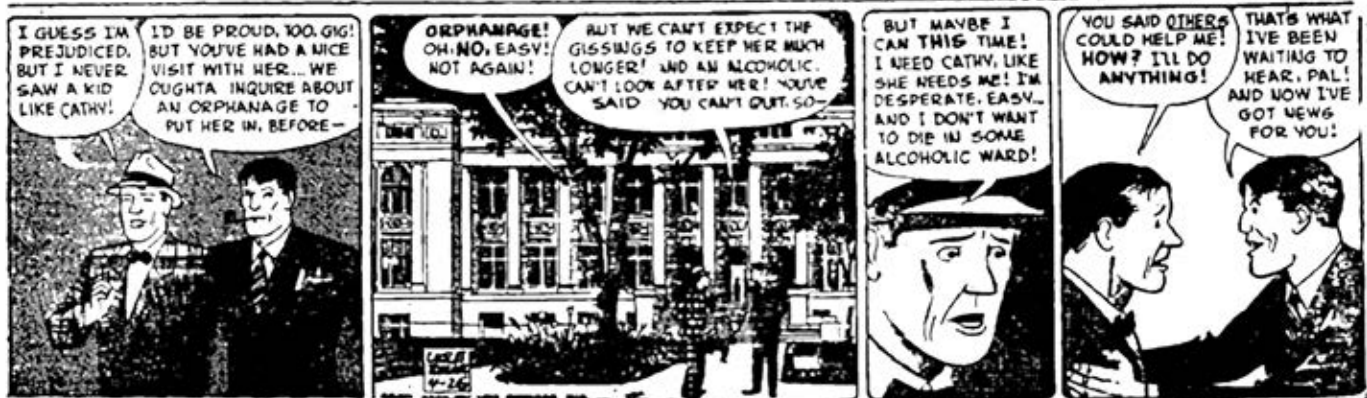
The reproductions of the strips referred to in this editorial on the following pages were taken from micro-fiche copies of the original newspaper pages were and cleaned up in Photoshop. These are not the quality preferred, but were the best available at press time.

JKA  
Raleigh, NC













## WASH TUBBS



## WASH TUBBS



## WASH TUBBS









Captain Easy wasn't the only paper advocate of AA. You can find link sto more drug and alcohol related comics at this website:

<http://www.ep.tc/aa-comics/>

# Heroin Anonymous

With the birth of the 12-Step Recovery system first published in the book *Alcoholics Anonymous* in 1939, over four dozen verified 12-Step programs have started with several more affiliated with specific religions or institutions that fall outside the 12-Tradition model. SPONOR would like to help increase awareness of these growing fellowships and hope this will be the first of a series of articles on 12-Step fellowships.

## WHAT IS HEROIN ANONYMOUS?

Heroin Anonymous is a non-profit group of men and women who have found a solution to heroin addiction. HA is a fellowship of complete abstinence from all drugs and alcohol. We are recovered heroin addicts who meet regularly to help each other stay sober.

The only requirement for membership is a desire to stop suffering from heroin addiction. There are no dues or fees for H.A. membership. H.A. is not allied with any sect, denomination, politics, organization or institution; does not wish to engage in any controversy and neither endorses nor opposes any causes.

Our primary purpose is to stay sober and help other heroin addicts to achieve sobriety.

Heroin Anonymous is concerned solely with the personal recovery and continued sobriety of heroin addicts who turn to us for help. We do not provide drug counseling, medical or psychiatric treatment, chemical dependency treatment, or therapy of any form.

Our members consist of individuals who have found a better way of life. We have recovered from our heroin addiction

and simply wish to offer help to those who suffer. We are fully self-supporting, we accept voluntary contributions from our members for our expenses, and we respectfully decline outside contributions.

Our Program of Recovery was adapted from the program developed by *Alcoholics Anonymous* in 1935. We apply the Twelve Steps as done in A.A. (which we are not affiliated), which involves one heroin addict helping another to achieve freedom from their heroin addiction.

We find that individuals who have recovered from their heroin addiction can offer understanding, compassion, relatedness, fellowship, and direction where other methods may have failed.

In our Fellowship you will see one heroin addict helping another, freely passing on their experience to the next person who is desperately searching for an answer to their own heroin addiction.

## Singleness of Purpose

When other addicts are asked to not share in our meetings, we are not excluding them. It is our way of saying we have limitations in our effectiveness with their addiction and there are others who are better qualified than us to help them. By main-



taining our singleness of purpose we establish realistic expectations with whom we can help and it promotes humility which is essential in our recovery.

Singleness of purpose reminds us of our primary purpose - to help the suffering heroin addict. Singleness of purpose is rooted in humility and helps us to recognize our limitations. We cannot help everyone. When claiming we can help other addicts, we dilute our fellowship and we lose sight of the needs of the heroin addict. By respecting our singleness of purpose and practicing it in our meetings, we promote unity within our groups and contribute to the survival of our fellowship. By accepting our limitations, we can concentrate on our work with other heroin addicts.

## HA Identification

We are heroin addicts who have found a better way of life. No more stealing to cop dope. No more lying to maintain our habit. Being dope sick is a thing of the past. Worrying about our next fix is no longer a problem. Having to get straight in order to function does not exist for us. We have found a way to live that is free from heroin addiction.

Our only desire is to be helpful to the suffering heroin addict. If you wish to join us, we will share with you what we have found. There are no dues or fees for membership. The only requirement is a desire to stop suffering from heroin addiction. Help is available for all heroin addicts who wish to recover.

## How was HA Started?

Paul F, a sober heroin addict in AA, received a phone call on July 26, 2004 from Mike S, a fellow heroin addict. Mike asked Paul, "How come there is no Heroin Anonymous?" It was at that moment it was decided to start HA so we heroin addicts could have our own fellowship where we could be with others who truly understood our experience with heroin addiction.

On July 28, 2004, Paul and Mike located a place for a meeting and began distributing fliers to all of the heroin addicts they knew in the other 12 step

fellowships. They found several sober heroin addicts who were enthusiastic about having their own program.

The first HA meeting was held on Thursday, August 12, 2004 at the Hope House, a half-way house for alcoholics and addicts, at 316 N. 11th Way in Phoenix, Arizona. Present were Paul F, Mike S, Nancy R, Tom M, David T, Rebekah B and Mark T.

In that first meeting, Paul F was elected as the Literature Chairperson and he began writing pamphlets and meeting formats for our fellowship.

In no time more and more HA meetings were being started and Phoenix HA Inter-group was formed on November 11, 2004. HA now has meetings in 18 states and in the UK and Canada.

*This article is drawn from materials found at <http://heroin-anonymous.org>*



## Contact:

*If you would like to start a meeting in your area, send us your mailing address and we will mail you a start up kit at no cost. We want all heroin addicts who have a desire to recover to know that you are not alone and there are other heroin addicts who have found a way to recover from heroin addiction.*

*Heroin Anonymous World Services, Inc.  
5025 N. Central Avenue - #587  
Phoenix, AZ 85012*





# Sponsor MAGAZINE

Every issue will have an index of articles for all issues to that date. Back issues will remain available through [sponsormagazine.org](http://sponsormagazine.org) (free download eZine) and from MagCloud print-on-demand service. Previous issues are still available and are intended to remain available.

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